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CALVINIST CONTACT
34TH YEAR OF PUBLICATION, NO. 1635 MARCH 10, 1978

focus

Missionary Enterprise growing

A few years ago many people were predicting the rapid decline of the world missionary enterprise. But on the contrary, never before in modern times has the Christian mission been moving with so much momentum and with so many opportunities to reach people with the Gospel.

Record numbers

There are more North American missionaries overseas today than ever before — 44,000 at last count: 37,000 Protestant and 7,000 Roman Catholic.

Stubborn facts

AFRICA — Dr. Peter Ipema is general advisor to the Islam-In-Africa Project which provides assistance for African church leaders in the evangelization of Islam. Muslim people account for the largest non-Christian mass of mankind. Missiologists such as Dr. Ralph Winter point out that generally speaking mission frontiers have not moved forward to where groups of non-Christian people are concentrated. Only the faintest stirrings of conscience here and there mark reactions of churches to this stubborn fact.

Seminary director

PUERTO RICO — Rev. Merle Den Bleyker has taken over the directorship of the Evangelical Reformed Seminary in the capital city of San Juan. The school has 20 students from various Puerto Rican churches and denominations.

Three days with the Liberals

The federal Liberal Party of Canada held its three day annual convention starting on February 24 and Calvinist Contact was there to cover the event. Politics editor Ben Vandezande, and Peter van Geest of St.Catharines, who are jointly working on a special election issue for Calvinist Contact, attended the convention in Ottawa with full press privileges.

It gave them insight into the workings of the federal party and their reflections appear in articles on page 6 and 7. There is no real effort to report details of the policy conference. That has been left to your daily newspaper.

Election issues and matters pertinent to Canadian life will be dealt with in the special election issue which will be published once the election has been called. Positions by the Liberals, Conservatives and New Democrats will all be looked at in that issue, along with a possible Christian alternative.

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Next week:

Easter issue

A brief introduction to the Koinonia Declaration

by Nicholas Terpstra

In November, 1977, a group of approximately 60 South African Christians came together at the Koinonia (greek for "Friendship") Conference Centre in Johannesburg for discussions concerning the racial and political situation in their country. Despite its multi-racial and inter-denominational character, the group was united by reformed, or calvinistic conviction. More importantly, it was united by the common concern that there is, in South Africa, a lack of consistent implementation of biblical beliefs to politics. Concern was also expressed about the lack of a Christian political party which could broadcast and attempt to implement these beliefs.

The discussions resulted in the drafting and signing of the Koinonia Declaration, a document expressing these concerns and attempting to address the social, racial and political problems from a biblical standpoint. Consisting of seven general statements of principle, each followed by a number of specific applications to the South African situation, the declaration is a firm and thorough Christian approach to the problem.

North American support for the document is being sought by Hendrik Hart and Bernard Zylstra of the Institute for Christian Studies in Toronto. Both recently spent time in South Africa, speaking to the people and gaining first-hand awareness of the complexities of the social and political situation.

In their view, the black problem is an Afrikaner problem, inasmuch as the Afrikaners have a firm grip on political power in the country. Seeing Afrikaner fears of threatened identity as the nub of the problem, both feel that this dominant ethnic and religious group must feel secure before its leaders will be willing to make political concessions to non-whites.

In addition, it is felt that truly effective reform must be indigenous, initiated by and directed to South Africans. Foreign pressure, be it economic, military or political is ineffective, for it does not reach the root of the problem in Afrikaner concerns about the preservation of what is essentially a minority culture in the midst of a large and culturally quite different majority.

Further, any reform efforts directed at changing Afrikaner attitudes must also take into account the strong religious tradition which, in various interpretations, serves as a justification or rationalization of the situation. This is what the Koinonia Declaration attempts to do.

In an introduction to the Declaration, Hart and Zylstra state that, "The Koinonia Declaration is unusual not only because of the persons who initiated its formulation but especially because of its contents. It combines wisdom with clarity of insight into an extremely complex political situation. It is forceful in the articulation of principles but at the same time mature in the conclusions it draws from these. It is clearly radical in position and yet open to different avenues and emphases. Its starting point is a pointedly articulated biblical confession, but it moves directly to very specific proposals on the major issues facing South Africa. The declaration adds the fairness of love to the strength of courage."

Considering the need for and significance of North American support for the Declaration, they add that "There is good ground for the fact that for many years both Christians and humanists in Europe and North America have been exceedingly critical of South Africa's racial politics. We feel, however, that often our critique has been hypocritical since we did not openly and honestly acknowledge the unresolved racial tensions within our own countries nor our allegiance to theological, political and economic ideologies that contribute to the tensions in South Africa.

"In view of this it should not entirely surprise us that continued critique from abroad of escalating tensions in South Africa is increasingly ineffective. Other avenues of more meaningfull interchange should be discovered. It has been our experience that critical but positive support of concern within South Africa can indeed make a contribution to new assessments. The Koinonia Declaration is a clear example of such an assessment.

"In view of these considerations we suggest that heartfelt support of the Koinonia effort towards justice within South Africa provides the positive channel for our concern. Our support will almost certainly help to offset the immense pressure that has been mounted against this document and its originators."It is also hoped that such a document, and such support, will lead to discussion of principles and change of opinions within the Afrikaner community.

The Declaration is moderate in tone, showing patience, restraint, and respect for government authority. At the same time it firmly speaks out against injustices in the current situation, calling on the government — and the entire Christian community — to in turn respect God's authority by following biblical guidelines and commands for justice. Based firmly in the bible, it speaks in unavoidable terms to the heart and mind of the Afrikaner.

The Declaration closes with these words, "It is our view that finally no person or party can offer a complete solution to the problems of South Africa, but we appeal to all Christians to make their contributions with humility in this area in order to glorify God, from Whom, through Whom and to Whom all things are. To Him be glory for ever! Amen."

ViewPoint

National, Christian unity

Carol sat curled up on the velvet couch reading a paperback. The stereo seemed to be connected to her by a long umbilical cord which fed music into the headset and jammed it into her flattened ears.

She was listening to that modern rock music, the kind that would make the daffodils wilt and the willow tree weep. She was engrossed in her book but her head bobbed up and down to keep the beat, like those little dogs do in the back window of a 1968 Chevy.

"Watcha reading?" Bill asked as he sauntered into the family room with a stack of homework.

"What?" Carol asked, wrinkling her nose.

"I asked you what you were reading, you nurd." She pulled off the headset for a while and they talked.

"Let me have that thing for a while", Bill insisted, grabbing the headset apparatus that had been as much of Carol as her frayed slippers.

"I got it first", she insisted.

"Dinner time", Mom yelled from the kitchen, delaying the match for a half hour or so while the family devoured the food. The two teenagers continued to bicker in typical fashion during dinner.

Can you two cut it out for a while so that we can read and pray?" Dad asked in a demanding voice. He read Psalm 133, just three verses: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" That was the first verse. That word "unity" caught Carol's attention. She was the reader in the family. Always with her nose in books, she was told. But she had been reading about this national unity business and about Quebec's separation and the referendum. She was up-to-date on this whole bilingualism business.

"Can I see a sec, Dad?" she said as she grabbed the Bible from her father without waiting for an answer. By the time Dad answered "sure", she was already engrossed in that first verse. She read the words ... good, pleasant, brethren, together, unity.

"I guess unity is really important, isn't it Dad? I mean, it says right here that it is good and pleasant to be together in unity."

And that doesn't just mean national unity involving Quebec and the rest of the provinces but it also means Christian unity," Dad said easing back in his kitchen chair and lighting up a pipe.

"Unity means 'one', right?" Dad continued, sending a cloud of Amphora into the air. "Right", Bill offered as his contribution to the discussion.

"A country functions best when it is unified or 'one', just as Christians function better when they are unified as one body."

"Just a minute, Dad," Bill countered, pushing his red hair out of his eyes. "If that's true, then why are there so many different denominations that believe the same thing as us pretty well. We pass two other Reformed churches on our way to church each week and there is another Christian school just a mile away from ours. How come?"

"That's true and I don't really have the answer for you except to say that we are human and we all have our own idea of what is right. We're just plain stubborn people, I guess."

Carol had been reading that verse over and over. "It says that if you live together in unity, then it will be "good and pleasant".

"Well, your taste in music sure isn't good OR pleasant", Bill said.

Carol ignored him.

"I sure hope that Canada can stick together, Dad. And that the churches can do something to get together like brethren. That means "brothers", right?"

"It sure does", sighed Dad, allowing another cloud of aroma to escape his pipe.

"Now it's my turn to have that headset", Bill yelled as he darted from his chair. Carol ran behind him.

Keith Knight

by Keith Knight

NewsViews

Citizens of Canada

It's been more than 20 years since I became a Canadian citizen, along with my family and dozens of other immigrants. That citizenship was special then for those who pledged their allegiance to a new country and a new homeland.

It signified an end to the old ties with the motherland, be that The Netherlands, Italy, Poland, Hungary or Germany. They had lived there for their entire lives and had given it up to come to a new country full of promise and prosperity — Canada.

After five years of living in Canada, the minimum requirement under the Canadian Citizenship Act then, they applied to become full members with voting privileges ... and accepted their certificate with pride.

That process has existed in Canada for years and thousands of immigrants continue to apply for citizenship each year. An innovative Canadian Citizenship Court was held recently in a shopping mall so that the public could become exposed to the joy reflected on the faces of the new citizens.

Eighteen immigrants were about to receive their certificates in the middle of the mall on a Saturday afternoon. Hundreds of curious on-lookers watched the proceedings for a while. Some children grew impatient and began to urge their parents to stop looking and keep walking.

"What is that?" one little girl asked her mother.

"People must be getting rewards or something."

"No," a bystander interjected. "Those people are getting their Canadian citizenships."

"Huh," the mother snickered, "becoming a Canadian citizen is one of the worst mistakes I ever made."

But those 18 new citizens were glowing with joy. "It's nice being able to share this important ceremony with others, even if I don't know them," said one new Canadian who came to Canada from Guyana six years ago. "Maybe some of these people don't care, but to my wife and me this day is something special." The Citizenship Act was changed recently to reduce the waiting period to three years from five.

Born Canadians, offspring of second or third generation immigrants, tend to take their citizenship for granted. They often take little pride in being allowed, through God's grace, to live in a free, democratic country in which they have the privilege of choosing their own government and jobs, of being an employee or an employer, of going to church or staying home.

The citizenship court proceedings in the mall capped the town's Heritage Week celebrations. There is a rebirth of multiculturalism in this land, perhaps the result of Quebec's threat of separating from the rest of Canada.

The federal government's ministries of multiculturalism and immigration are making a new promotional push to create an awareness of their respective work. "Preserve your heritage. Keep your homeland alive in this new country." They stress that, by becoming a citizen of Canada, you should not forget your heritage. For many of us that means that we are encouraged to keep our Dutch culture, customs, language, alive while being a citizen in Canada.

Citizenship means involvement in the affairs of the country, and an awareness of the issues pertaining to the operation of that country. As Christians we have a big responsibility in that regard. We are called upon to become involved in Canada and to know what Canada is all about.

Dateline: The World

by Rev. Johan D. Tangelder, Genevan Reformed seminary.

A message of hope!

Man is forever consulting prophets, soothsayers, astrologists and even witch doctors, seeking a prediction that will bring hope for the future. What is man without hope? Hope drives man to dream, work and even revolutions. The Marxist believes in the possibility of a classless society just around the corner. He is willing and ready to spend all his energy and even give his life for the Marxist paradise on earth.

Hope drives on life! Yet we all know that death is man's common enemy. The poor as well as the rich, all will meet the same fate. Death is the great leveler. The poor die unknown. They may not even have a pauper's grave. The rich have massive, elaborate and even luxurious mausoleums. The famous have their name in history books. But dead is dead.

How do we react to death? Frightened? Brooding faces staring at the corpse in the coffin? Wailing at the grave side? Banish the thought of death from the mind? Is there hope? But what is hope if death is the total end of life? What will happen when we die? Is the world a hemmed-in place — without a beyond? Are we creatures of time without a meaningful future?

Yes, there is hope! Life is more than waiting for death. Christ has risen from the dead and all who believe in Him shall be raised with Him on the last day! Jesus Christ is the one who shouts out with full force: "If anyone thirsts, let him come to me and drink... (and) from within him there shall flow rivers of living water." (John 7:38) Jesus always spoke about life. He is the Lord of life. "In Him was life," the apostle John says, "and the life was the light of men." (John 1:4). Jesus has come to give us life in the right here and now. He has said: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25) This message of Jesus is truly revolutionary. We are going to have a perfect society, but not here in this world.

A Christian has a wonderful destiny. he is on the way to the new heaven and earth! Life has purpose. The Christian is a pilgrim. He is headed for God. Life may be tough. But God has never promised His people smooth sailing, but He does guarantee a safe arrival in His eternal harbour. This knowledge makes life here rich, despite all the problems we may have to face. A Christian is not restricted to this world and neither is his labour. The work done for the Lord does have eternal value. Therefore, the apostle Paul could say: "My beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." And in the book of Revelation we read this wonderful promise: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13).

The thought of eternity has made man hope-filled and courageous. The church father Ignatius of Antioch wrote that he wished to be chewed up by lions in order to become the pure bread fit for eternal living. Polycarp, who was martyred as an old man, was amused at his interrogation in the amphitheater of Smyrna when they tried to reason with him on the basis of the value of keeping his life here on earth. Polycarp's reply was a bold confession of faith. He said that he was looking forward to the reunion with Christ at the right hand of God.

Augustine pointed out the same fact when he said that this life here on earth is but a preparation for the life to come. He reminded us of our Lord's startling comparison of the sower and the seed, of the good which will eventually come to final fruition, through the ups and downs of this life. "Then the just will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear," said Jesus as He finished expounding His parable. (Matth. 13:43)

Thank God for the promise of eternal life. But the text that has this promise of life also contains a very sobering thought: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36)

LETTERS

Message at 100 Huntley St.

Dear Sir:

Although I have not seen or heard the program on Feb. 1 of 100 Huntley St. myself, during which brother Andrew so enthusiastically witnessed and testified about some of the magnificent things which God had done in his life and abroad, I have heard and received the main message which the brother presented, and I hope and pray that all the viewers also have received the message and have the same difficulties as I have, namely that I cannot get rid of brother Andrew's concern which he so clearly pictured before the camera.

Through this program and the few of which I see parts, I am always impressed by the fact that the invited guests, each in his own way and according to their own experiences, like to convey what God can do and has done in their lives. If the viewers always try to get that message, then we all can join with them and praise God for what He is doing and that He is conquering in the battle against the evil one. And that should be a daily comfort and should give us daily strength when we are time and again called to join the spiritual battle which is not against flesh and blood but against invisible powers which are a true reality and terribly strong.

We can already see around us how many victims they are able to make. And how about looking in other continents: South America, Asia, and last but not least, Africa. And because these continents with its millions of victims need more than our sympathy I have been prompted to write this letter because brother Andrew has given a serious prophetic message. This message should alarm us to such an extent that we are going to make it a matter of constant prayer. It should become a strong incentive to prayer.

In Africa's struggle for power and recognition, by whom will it be guided? By followers of the Cross or by the enemies of the Cross? Will the masses listen to the Good News or to a false gospel which is not a gospel for King Jesus or will it plunge itself in the terrible grip of communism? How shocking to hear brother Andrew say that half of the world now already is behind barbed wire and in order to remind himself and others of this gruesome reality he wears a barbed wire pin on his lapel.

What does it do to us to hear that more and more countries are closing their borders for Bibles and persecute and expell missionaries? And they have a good reason for doing so, namely those governments who hate God and His servants. If in Russia they have experienced the power of the Word of God by reading only already, and turning atheists into believers, followers of the evil one into followers of Jesus, then we shout: "Hallelujah."

Should we then not do our utmost to get as many Bibles into Africa as possible? We have been told that this is demanding sacrifices, because we have to stand up for human rights, for minority groups in the Third World. Live more by faith and by principles than by commodities; by less gas, electricity, food, luxuries and promote much more the work of Bible societies who know where the need is and know of ways and means to get them there, because the Lord does unbelievable, astonishing things if we by His grace are on His side.

Enno Ennema
London, Ont.

Christian Marriage Contact Bureau

Through our services many people have been successful in finding a marriage partner.
For more information, please write to:

P.O. Box 488
Willowdale, Ont.
M2N 5T2

National Union of Christian Schools

Dear Sir:

The cause of Christian education in Canada has been blessed in so many ways that there is abundant reason to be thankful to the Lord. To give some examples: In general our Christian schools are well established; the number of Christian Highschools is increasing; in two of our provinces (Alberta and British Columbia) there is recognition and financial support from the government; plans for Christian colleges are in the process of being worked out in Ontario and Alberta; and, to say no more, the base of support for Christian education is broadening, because of the interest and cooperation of Evangelicals in several places. It is a joy to see things grow. Mustard seeds, which were sown 25 years ago, have become trees.

However, this does not mean that there are no difficulties. Outwardly many things may look fine, but beneath the surface there are undercurrents of differences which are not easily resolved.

One of the problems which causes concern today is our relation with the (N.U.C.S.). Our schools have been members of the N.U.C.S. from the beginning and we have always enjoyed the fact that together with the Christian Schools in the U.S.A. we could form a united front in Christian education on this continent. For quite some time already our Canadian schools form three of the districts of the N.U.C.S. viz., Ontario, Alberta and B.C. That is a blessing and we would like to keep it that way. Nevertheless — and here the shoe pinches — the position of the Canadian Districts in the total framework of the N.U.C.S. needs to be reviewed.

In a certain way what has happened with the Canadian churches in the Christian Reformed denomination now repeats itself with the Canadian districts in the N.U.C.s. There is a need for these districts to establish their own identity because they operate in another country than the U.S.A. However, how this identity of the Canadian districts is to be formulated and implemented is a touchy question and creates controversies with the N.U.C.S. headquarters in Grand Rapids. I think that it is a good thing to write about these controversies in an open and frank way.

In order to be clear I would like to start with the school situation in B.C., just as an example. After an intense struggle of more than 12 years we have in B.C. — thanks be to God! progressed to the stage that our schools are recognized and subsidized by the Provincial Government. This means we now have permanent contact with government officials. Immediately the question arises and has to be answered how we present ourselves to the government. Should we present ourselves to our Canadian Provincial Government as District 12 of the National Union of Christian Schools (a name in which the word "National" refers to a basically American organization)? One must admit that we cannot do this. In such contact it is necessary that we have our own Canadian identity. Therefore B.C. took the same action that District 10 in Ontario already took years ago: we chose our own name, viz. "Society of Christian Schools in B.C.". We are registered in Victoria under that name. Such a registration is necessary according to the Societies Act in the same way as all our churches and schools are registered.

Of course, we remain District 12 of the N.U.C.S. — not (as was incorrectly shown on a report and typed in a letter last spring: formerly District 12 of the N.U.C.S.). That this was a typing mistake is clearly pointed out at the bottom of our stationery which mentions that we are affiliated with the N.U.C.S. We only changed our official name.

The change of our name and the incorporation according to the Societies Act (which is a must) cannot find favor in the eyes of many N.U.C.S. officials. We feel sad that several American representatives of the N.U.C.S. have stated that such an action is improper. Connected with this is another question. This question touches the underlying motive which causes the above mentioned criticism. And here it becomes clear that not only B.C. but also the other Canadian N.U.C.S. districts are involved. The Bylaws of the N.U.C.S. state that the districts in their activities are accountable to the Board of Directors. According to Art. IV, section 2 (c) this Board has the right to determine whether or not programs of the districts are adverse or contrary to the basis and purpose of the N.U.C.S. In practice this means that, for example, the Board of Directors is entitled to approve or disapprove all our dealings with the B.C. government. This also applies to the appointment of a curriculum coordinator or curriculum programs which we would like to start as well as to other activities. All districts, including the three districts in Canada, are subject to this judgment of the Board of Directors in their activities. While it may be true that this Board usually does not check all actions of the districts, the rule as such is clearly stated.

It is no wonder that all three Canadian districts have objections to this rule. This rule makes the N.U.C.S. as it is represented by its Board a supervising body. It has always been said that the N.U.C.S. is only a service organization not having any supervising authority. Therefore the Canadian districts are united in their opinion that this clause in the bylaws has to be changed. Our districts should be free to conduct their own programs of action. In education matters Canada has its own needs. We face three different provincial governments, we must have enough elbow room to establish and to maintain our own identity. In all these things we should not be dependent on the sanction of a top-body, especially not since the majority of this body consists of American brethren who are not acquainted with the Canadian situation. If there is talk about accountability, then the Boards of our districts should not be accountable to the Board of Directors of the N.U.C.S., but to their own member schools, because they have elected and appointed them.

This is also in line with a principle which we have always followed. In our Christian organization authority is not taken and exercised from the top down, but authority is given from the bottom up. In our churches we have first the local congregation, then the classis with a by-the-local-congregation-given authority and Synod is convened on a similar basis. We must remember that we have first of all our schools, then the districts, and finally the N.U.C.S. — and not the other way around.

We regret it very much that until now our American brethren are not willing to comply with the Canadian request to change the bylaws. I write this not only as my personal opinion. This letter is published with the full knowledge and the full approval of the whole Christian education community in B.C. In the field of Christian education we face the same struggle which we faced in our churches for twenty years: an American resistance to the coming-of-age of Canada church life. According to Rev. T. Hofman, who addressed the Synod in Holland, church tensions between America and Canada have become a thing of the past. However, in the field of education the struggle is not over. In matters of Christian education Canada has also come of age. This does not mean that we want any separation. By no means. We want full cooperation and we offer it with open hands. We are all called to serve the same cause. But when we meet with our American brethren we have an urgent request. Our request is this: do not stand in the way of our Canadian identity. What happens in the field of Christian education in Canada is a healthy, natural development.

In this connection there is still another subject on which I would like to write. I hope to do this in a second letter.

Henry Van Andel
Burnaby, B.C.

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Calvin College board looks at dancing

A margin of christian excellence

by Martin Geleynse

Rev. Geleynse is minister in Montreal, Quebec and a member of the board of trustees of Calvin College.

What did Calvin College's board of trustees decide about the dancing issue when it met from February 6-10? This is the first question which many people asked. Yet this dancing issue was not at all the most important matter before the board and it certainly was not the most inspiring one either. However it was the most time consuming issue, we spent almost a full day on it.

The board consists of 50 members. If we spent 6 hours of discussion on this issue, it comes to a total of 300 manhours. Added to this should be another 300 manhours we spent on it last year, and the full day discussion at the synod last June 1977, which easily amounts to 912 manhours. This means a total of 1,512 manhours spent on this matter of social dancing alone. And that does not yet take into account all the hours of debate and discussion at classes and consistories. What a sad and shameful waste of time!! In view of this it may be good to start this report with this issue.

Social dancing at Calvin College: The synod of 1977 received for information the report on the position of the Board of Trustees relative to the matter of social dancing at Calvin College. In response to the Board report the synod took the following action (Acts 1977, p. 97): "Recommendations: 1. that the synod receive for information the position of the board of trustees relative to the matter of social dancing as outlined in ... relevant documents. — Adopted. 2. that the synod ask the churches and assemblies to express themselves on this position directly to the board of trustee prior to its meeting in February 1978 — Adopted. 3. that the board of trustees reports its findings and resulting recommendations to the synod of 1978. — Adopted."

This is what happened and the board received about 265 letters by the time our meeting came to a close on Friday afternoon. A summary of the content of these letters will be presented in the report of the board of trustees to the synod and interested readers may look for that report to appear in the Agenda for Synod 1978.

We discovered that there is an amazing ignorance throughout the denomination about the decisions of the synods of 1966 and 1971, upon which the position of the board last year was based. We also found a considerable difference of opinion about this matter of social dancing. The reactions range from extreme opposition to wholehearted approval. It certainly cannot be said that the Christian Reformed constituency is opposed to social dancing, even if the majority of letters received are opposed to the board's position, as was to be expected. I am glad to report therefore that the report of the board to the synod of 1978 was almost unanimously adopted.

Part of its conclusion reads as follows: "...the church must address itself to the growing practice of social dancing among its constituency. Thus, if more time is needed for the entire church to address this matter in order to promote clarity and understanding, the board shall have to consider a delay in the implementation of its decision (but) ... we are persuaded that the matter of social dancing must be confronted openly and honestly, that the board of trustees has done that responsibly within the guidelines of synodical decisions, and that the church at large must now do likewise. ...Therefore the board of trustees reaffirms its position re the Dance Issue taken in May 1977 and reported to the synod in June 1977. If the Board of Trustees' interpretation of the decisions of 1966-1971 is correct, we would expect the synod to support the Board of Trustees in its efforts to implement the decisions at Calvin College. If there is a basic uncertainty as to the meaning of the 1966-1971 decisions and their application to social dancing, we recommend that the synod take steps to clarify its position, while the Board of Trustees withholds implementation of its decisions, until the results of the synod's study are available."

A Five Year Plan for Calvin College: Of much greater importance than the above mentioned matter of social dancing was a hefty document of 85 pages, plus 40 pages of supplements, placed on the table of the Board by the president of the college and his staff, under the title: A Margin of Christian Excellence.

In this document college president, Dr. Anthony Diekema gives first of all a State of the College message as of the fall of 1977. He mentions among many other things: an extraordinary consensus about the basic mission and purpose of Calvin College among its faculty and staff. The board, too, is impressed time and again with the degree of commitment and mutual respect among the college professors; the clear indication that the enrollment of 18-24 year-old students will stabilize and decline, which fact will have to be remembered in planning for the future; the first time enrollment freshman group which was the largest ever this year: 1205 students. The number of Canadian students climbed from 237 to 328; the fact that approximately 2700 students received $4.4 million in financial aid this year compared to 2650 students and $4.1 million last year. This includes the Canada Student Loan Program, which increased this year by $64,000 to $183,860.

This first part is then followed by an address to the planning for the next five years. This, to be sure, is the heart of the report. It is impossible to do justice to it in an article like this, but two items should be mentioned.

The president states very emphatically that perhaps the single most important variable in this planning is enrollment. Through 1982 the projected enrollment is higher than the present total of 4088 students, but after 1982 it will begin to decline steadily. The Board has adopted 4,000 as the ideal enrollment level for the next ten years. It also may be expected that the college will increasingly serve the Christian Reformed constituency and it is therefore important that the link between the college and the church be not weakened. One way in which this link can be maintained and strengthened is the quota system of support. At present the quota pay 17% of the college's operating cost and 77.6% of the total seminary cost (or of the total estimated quota income 72% will be used for the college and 28% for the seminary). The Board feels that the percentage should not go lower, but that ideally approximately 20% of the operating cost should come from the quota to guarantee that the denomination maintains a vital interest in the school. The Board will ask the synod to raise our quota by 9% to maintain the level at 17%.

A number of extra copies may become available of this report. Interested readers may want to inquire about this at the college.

Integration of faith and learning: Two years ago the board asked the president of the college to make this matter of the integration of faith and learning the first priority and it decided to once a year invite one of the departments of the college to present to the Board its solution to this very basic matter. This year it was the Psychology Department that had been invited by the president to take its turn in this presentation. This was significant, since it was especially this psychology department which has come in for much criticism in the past precisely in this area of the integration of faith and learning. The board was very much impressed by this presentation in which four different professors presented us with a plan of courses they each teach at present.

The College Center: Traditionally the buildings on the campus have been given names of persons who have played an important role in the development of the school. It was with gratitude that we dedicated the new College Center and gave it the name of the William Spoelhof College Center. We were thankful also that Dr. Spoelhof had sufficiently recovered from his recent crippling illness to be able to attend, be it in his wheelchair.

Finances: Not only will the board ask for a raise in the amount of the quotas from the denomination, as mentioned previously, but the tuition rates will have to go up also. The rate for those living out of state within 300 miles was raised from $925 to $1010 per semester. Those living out of state at a distance from 300-1000 miles will be raised from $885 to $970 and for those living out of state beyond 1000 miles it will go from $845 to $930 per semester. In each case a raise of $85 per semester. The rates for room and board will go from $1170 to $1270.

For us in Canada it is important to note that the board has asked the administrations to study the implications of the fact that Canadian students at present lose 10 cents on every dollar they receive from home or from their churches or classes. If at all possible the board would like to make an effort to help these students. In the meantime it seems reasonable to expect that classes and churches that give support to students will not leave this all together to the administrations, but that they on their part will also take this matter into their consideration and perhaps will raise the support given to combat this loss of 10%.

Seminary: The Seminary has two professors who teach systematic theology and one of them, Prof. Anthony Hoekema will soon retire. The board considered four candidates for this chair, presented to them by the seminary faculty. Two of these were placed on a nomination to be presented to the synod this summer: Rev. Neal Plantinga, well known to readers of the Today booklet, and Prof. Gordon Spykman, who needs no introduction to Canadian readers.

Declaration of Candidacy: The synod of 1977 decided to instruct our board to continue to seek ways to make the synod's involvement in the declarations of candidacy for the ministry of the Word and the Sacraments in the church more meaningful. This matter has been before us for many years. It seems to me that perhaps this time we have been able to come up with a good solution.

The Board proposes to the synod that the board remain responsible for the regular interviews and examinations of future candidates for the ministry, but that the synod be given the following materials concerning each candidate, when this candidate is presented to the synod: a consistorial recommendation; the candidate's personal statement of faith; a statement of his reason for seeking the candidacy; his picture and personal data, and finally a report of a visit to the candidate by a member of the board.

Previously the synod only received a picture of each candidate and his personal data. So this is quite a difference. In addition to the documents already mentioned, the board will ask the permission of the candidates to provide the advisory committee of the synod with the candidate's faculty evaluation and a copy of his academic transcript.

The advisory committee of the synod will then be asked to submit its recommendations to the synod by the Thursday of the first week of synod, and synod will then declare the candidates in a gathering in which all candidates are expected to be personally present.

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25 years in Abbotsford

In September 1953 the Abbotsford (B.C.) Christian School opened its doors to about 60 students. This was the beginning of many blessings received during the last 25 years. Today we have 300 students in the elementary school and 150 in junior high, with a beautiful gym building just completed last year. We have a staff of 20 full time teachers plus several part time. Plans are in the making for a senior high school.

About 600 people gathered on February 17, 1978 to commemorate the 25th anniversary of our school. A special program under the theme "Sing and Celebrate" was enjoyed by all those in attendance. A special presentation was made to Mr. John Kampman, principal of the elementary school, who has been with the Abbotsford school for all of the 25 years. We thank the Lord for so many blessings and also look to Him with full confidence for the future.

Jess Vanderveen
Promotion Committee

Road to education

Dear Sir:

After reading Mr. Tuininga's article on keeping Christian Schools "Reformed", I sat down and thought for awhile about this.

Then I saw in my mind a picture of roads. They represented all the denominations. At the end of all these roads stood Jesus, waiting. You see, they all came to the same point in the end.

They were new Christians, confused, they asked the Lord which road they should take. And Jesus looked at them and smiled His loving smile and said: "Just love your neighbor and follow me!" He was not interested which road we travelled, if it just led to Him.

Corrie Gysbers
Kitchener, Ont.

The Hiding Place for young people

Dear Sir:

During March and April, 1978 the film "The Hiding Place" will be shown throughout the province of Ontario. This film, produced by the Billy Graham Evangelistic Association, portrays the life-story of the TenBoom family of Haarlem, The Netherlands during the time of the Second World War. The book, after which the film was made, was originally translated from the Dutch book "Gevangene en toch....".

The TenBoom's are found guilty of hiding Jews and many other things which are related to this. The family is tortured because of what they have done. Despite this all they keep on loving those who are their enemies, because of God's love.

Often times we, who are first, second or third generation Canadians from Dutch background, disagree with or don't understand various things our parents or grandparents say or do. Through this film we may get to understand why our relatives are different; they've gone through a lot, more than we ever can understand!

This film therefore has for us as decendants of Dutch families a double meaning, not only love for those who hate or oppress us, but also an explanation for behaviour of our parents and grandparents. These two messages in the film are very important in our lives, we may not realize this so much, because we live in a free country and because of that we take many a thing for granted; it almost seems that we don't need Jesus as much. Well beware, this film is going to show you different; it's now time to accept Him, tomorrow may be too late.

Your local newspaper will explain where the film will be shown, how you can obtain a ticket, etc. Try to make an effort to see this film as a Young People Society!

Willem Reckman
Sarnia, Ontario

CHURCH NEWS

CHRISTIAN REFORMED

Called

-to Fruitland, Ont., Rev. Jerry Hoytema of Sarnia (Second), Ont.

Declined

-to Sarnia (Second), Ont., as second minister, Rev. Peter Kranenberg of Strathroy (East), Ont.

CANADIAN REFORMED

Accepted

-to Smithers, B.C., Rev. C. van Spronsen, missionary in Brazil.

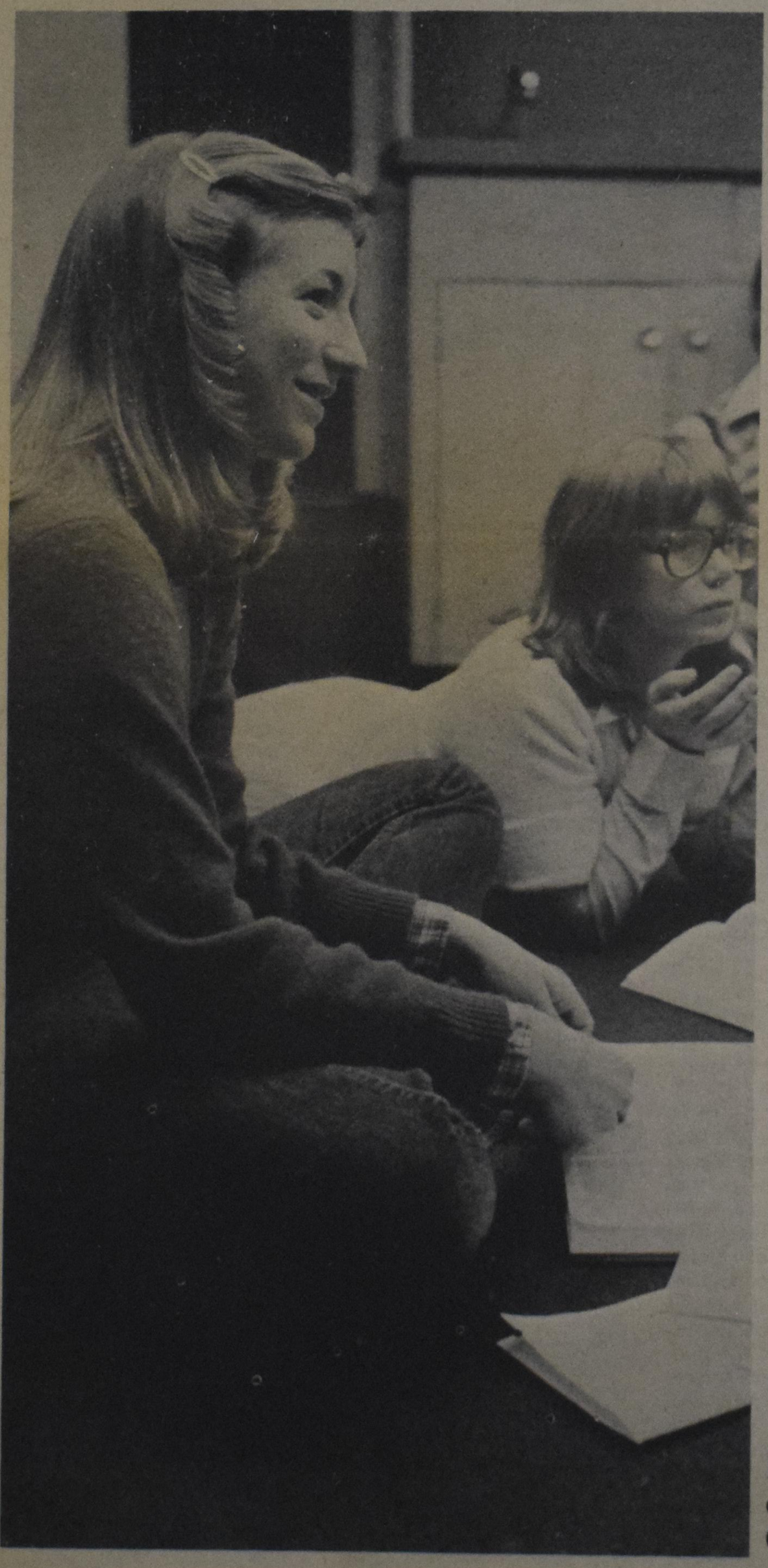
Declined

-to Smithville, Ont. Rev. S.S. Cnossen of Spakenburg, the Netherlands

-to Watford, Ont., Rev. C. van Spronsen, missionary in Brazil.

Called

-to Neerlandia, Alta., Rev. M. van Beveren of New Westminster, B.C.



Living in faith, faith in living at Calvin College.

So often colleges are spoken of as places where students can prepare for life. But at Calvin we don't believe that life is something to be lived in the future. Life is here and now, to be lived fully and richly in God's grace. Yes, preparation to "do something" is important, but equally important, we believe, is the daily "becoming" of every student and instructor, of his continual building of all he can be. This "becoming" means living in faith, believing in God's redemption and showing love for Him in an honesty and warmth towards others, in an earnestness and eagerness to learn, in a willingness to grapple with the world's challenges. And living in faith means having faith in living—faith that, with God's help, we can make an important difference in the world, working towards the day when it will be "a new earth."

To encourage a diversity of service to God and man, we offer 26 major fields of study. And our more-than-200 Christian professors are dedicated to teaching as their work in the Kingdom; over 2/3 of them have their PhDs.

Faith illuminating life. It's what we strive for at Calvin College Interested in knowing more? Write Director of Admissions, College Center 16, Calvin College, Grand Rapids, MI 49506.

Freedom within faith: choice and challenge at Calvin College

CALVIN COLLEGE

Politics

Three days at the federal

by Ben Vandezande,
Political Editor

OTTAWA — It is Thursday, February 24 and 2,319 liberal delegates, 412 alternates and 197 observers have gathered at the foot of Parliament Hill in the stately Chateau-Laurier Hotel and the Government Conference Centre. As Mr. Graham said, "It is a nightmare of organization to get it to this point." There are 600 media people here ready to report on the choices made to a country that seems to be priming for another election. Maybe that is why conventions like this are held: for the media to report to the nation what the Liberal Party wants them to hear. I remember a three hour conversation I had with a Liberal MP which coloured my view of the next 72 hours. Hoping he would help me make some sense of all that was going on, imagine my surprise when he told me he was not going to the Convention at all! If he does not think it is worthwhile to go to his own party's convention to set policy then the belief that they really do mean something must at least be called into question.

He felt that he would have little effect on policy that was essentially decided by the cabinet and the assistants to the Prime Minister. Even in caucus he felt limited as to what he could change. He saw his role as first and foremost being a servant of his constituents. We register in the media room, pick up our information packages and the book containing the 775 resolutions for debate and head home for some rest and fellowship at a friend's house.

> "It is the orientation of our great political party, the orientation of the Liberal ideas which will be decided there. Canada is our future" -Hon. Marc LaLonde

FRIDAY — THE OPENING

This is day one. I have to admit to a certain excitement: the ballroom, the lights, the issues to be discussed, the people to talk to. Beside me, a reporter yawns and says sarcastically, "Oh, I'm really up for this one!" (It was Charles Lynch). Another reporter cautions me that after 15 years of this kind of thing he has learned not to get too involved.

The platform has a huge sign as background with the words "Canada: our future". Against that background different speakers welcome us and then Bruce McCloed delivers the invocation. He asks us to remember the hungry, the prisoner, the threatened, the angry. "We pray for two things — open spirits and hands to work" he says. In closing he suggests that, "the day belongs to God and we belong to the day."

That may be the last we hear of these kinds of ideas. There are more words of welcome, words of instruction and explanation and the convention is on its way. Our first sessions are listening situations. Canada is divided up into 6 areas and people from each speak on what they think their needs are. There is a sudden rush of understanding — people don't want to say anything that would hurt the fragile unity. I expected some blunt expressions of dissatisfaction but it is not to be.

The Prairies want more representation in decision-making and fairer freight rates. Ontario wants to continue to develop and grow. And so on. After a while we realize that it is not the intention to have this be a hanging of the dirty linen on the line. Neither is it intended to propose alternative frameworks — that would require a different view of growth, a development of regional markets, less dependence on technology, etc.

Perhaps the most clear example of this is the discussion on multiculturalism. One panelist, an MP, suggests that it comes down to supporting ethnic groups at their picnics, festivals and special days. We are all proud of our heritage but we are all to be fiercely Canadian!

But surely a culture is more than a picnic! "Right," said another panelist, "Think of all of the different kinds of foods we can now eat where we used to be able to eat only hamburgers, hot dogs and chips."

It's lunch time. Today's Globe and Mail interests me. "Will the Prime Minister speak on TV tonight with or without a podium?" If he uses one he tends to be more professional and low key; if not he will be more firey and combative. I can hardly wait!

THE ECONOMY — WORKSHOPS

May be it is because so many of the people at the convention were so well dressed, obviously quite well off and certainly fairly secure in their position that the workshops on the economy took the direction they did. (Each delegate had to pay $175.00 to register plus travel expenses. For example, there were 300 people there from B.C. — that alone costs $100,000 in travel costs — it was clear that few of Canada's poor and unemployed would be here.)

"Jobs for all Canadians", the title of the first workshop, sounds like it is a title of a speech by the NDP but the content of the resolutions sounded like the delegates should have been wearing Tory blue instead of Liberal red. Government should give incentive to business to create jobs, cut government bureaucracy, and generally make it possible to let the economy revitalize itself by way of private enterprise with government getting "out of the way" were the key points.

Any discussion on inflation, "the conserver society" (P.M. Trudeau's goal), wage and price controls or any basic question of the direction of our growth was absent. The orientation of Liberal policy was towards growth and investment of large sums of money to make that possible. There is not much even discussion about where the money is to come from: resolution 69(a) called for the "encouraging of foreign investment" a direct reversal of earlier Liberal policy.

The workshops on Resource Development, Energy and the Environment, Industrial Relations, and Restoring Vitality seemed to call for a fueling of the nation's economy, not a gearing down. Many of those that spoke did so with a passion that said that only in this way would our future be secure.

Once this gets to the 'plenary' session maybe some of this will change. Finance minister Jean Chretien suggests that if all of these resolutions pass, the government will be broke in a year.

There are some good resolutions protecting the farmer and his potential for survival. A well-organized group argued for the protection of the small farmer's wages, fair prices, lowered tariffs and other measures. Also, much was said for those in the maritimes who have a tough time existing without substantial help.

Fatigue starts to set in.

We've only been here 24 hours and it already feels like days. There is so little here that gets beyond self-interest and moves in the direction of service. I guess it's time for a break to do some writing and resting.

> "We are 1½ times as rich on the average, for every Canadian as we were in 1965."

THE LOVE-IN

Whoops! We have to be in line by 7:00 if we want a decent seat for the Prime Minister's accountability session at 8:00. A quick sandwich and we join the already growing crowd of 200 that want a seat in the ballroom. The cat calls, "open up" build as the crowd presses towards the door. Finally at 7:30 the doors open and the people surge forward. A lady faints, the crowd rushes by and in seconds the ballroom is full in a way that breaks the most basic fire regulations.

This is what can truly be called "a media event", held not for the delegates but for the one hour of prime time on CBC (would the PC's or NDP get the same?). The sister of Donald MacDonald was excitedly shouting beside me, "The point of the convention is to be there ... just the excitement of it all is worth it!"

Maybe my M.P. friend was right.

What a lot of excitement. People literally hanging from the scaffolding to get a view of the platform. Mr. Trudeau will speak to the party faithful for 20 minutes and then will submit himself to cross examination from questionners. As we await his arrival the cabinet enters to the cheers of the crowd, but spaced every 2 minutes in order to let the expectation rise.

The roar of recognition and the chant of "TRUDEAU! TRUDEAU!" and the moment we have been waiting for has arrived. The press move in to shoot pictures of Mr. Trudeau as he walks the platform to the mikes. A wave of the hand brings a roar from the crowd. This is a love-in. And there is no podium. That's supposed to mean a rousing, fighting speech.

It works. Trudeau is a master at crowd control (manipulation). He doesn't waste any time. He speaks for 50 minutes (leaving no time for questions on national T.V.) and says nothing new. That is not why he is here (Even he is not here for policy discussion!)

We have seen this somewhere before. The year is 1968 and an upstart Liberal is running for Prime Minister on style and personality. This is an evangelistic rally, with its own form of the altar call, not a policy meeting. Will the party faithful please spread the word to all Canada that the Liberal party has "put its faith in man, in woman, which has put its faith in the human person and in freedom of human liberty and in the belief that, if one puts confidence in people and individuals, they will know how to lead the destiny of this country in the proper direction."

We are called to be productive, develop technology and intrepreneurship if "we want to stay abreast of progress and of economic betterment in this time of the twentieth century." Tax cuts for individuals and corporations; Employment tax credits to create jobs, resource development in the maritimes and pipeline construction in Northern Canada are examples of such positive growth. We have every reason in the world to be confident. Trudeau said. "But I say that this country needs an organization like the liberal party to bring this sense of confidence to every corner of the land."

That's "heady stuff". In spite of the admissions in the beginning that there were some problems we certainly could overcome them in the future. We are healthy and anyone that says anything to the contrary is a doomsayer! After all, "we are 1½ times as rich on the average for every Canadian, as we were in 1965". If that is your standard, maybe he has a point. It is certainly something that should startle us into some form of repentance. No way. Instead, "we have to do better!" Mr. Trudeau said.

Maybe it was the podium; maybe it was the altar call; whatever it was he seemed to have the people convinced. Shouts of "TRUDEAU" filled the air and urged him to flail

Liberal party convention

away at his political opponents.

At least he convinced most. One man in the washroom afterwards shook his head and said "I feel like I'm in a zoo!" On a more serious note, I couldn't help but wonder what happened to Mr. Trudeau's call in 1975 for a conserver society, cutting back large corporations, be of help to needy parts of the world and "a reassessment of our values our economic institutions and the way they serve society."

These weren't new values we were hearing at the convention; they were the first lessons in Liberalism. And to make it more ironic many of the programs, attitudes, etc. are pages out of conservative programs. As Geoffry Stevens *The Globe and Mail* columnist put it, "do we really need two conservative parties?"

SATURDAY — BUILDING A COMMUNITY

A late night and an early morning, or at least it seems that as the days go by the night gets a bit shorter and the days a bit longer.

But this morning feels good because it will start in a new way. There will be a meeting with a group of christians in a school room to talk about the why and how of christian political involvement compared to the convention we are one one-hundreth of the size, there is no press, and yet there is feeling of potential, a feeling that things can happen with groups like this which wants to wrestle with policy, which wants to understand how christians could and should be involved and what that could mean in terms of concrete channels of actions.

A brief lunch with some fellow believers and its back to the Government Conference Centre for the afternoon session.

The idea is interesting, especially for the convention goer for whom a politician or politics is very far away. If you have a question for the man, ask him about how he has been carrying out his task in the cabinet.

CABINET ACCOUNTABILITY SESSIONS

The idea of this is interesting. There are three cabinet ministers available for discussion and questioning by the party faithful. In this way, they can explain their actions and views to the delegates. It certainly makes politics more personal.

Mr. Basford (Minister of Justice) and Mr. Blais (Solicitor General) answer most of the questions in the session I attend. Decriminalization of marijuana, was up first. Presently, the law calls for a minimum of seven years for anyone caught with any amount of the weed. The argument is that that is too severe also because it gives a person a criminal record that could hurt him for life. Mr. Basford assures the questionner that he opposes marijuana use but feels the penalty should not be so severe for possession. By putting it in the Food and Drug Act as Mr. Basford prefers an offense would be the equivalent of a traffic violation. (This is only the beginning of the "heat" created by this one).

Capital punishment met with a certain amount of scorn. Afterall, said Mr. Blais, if we had hung all those "eligible" the total would come to 15-16 people in the past years since abolition. Not only that, but the actual number of deaths by murder has decreased, which only goes to show capital punishment is not a deterrent. (Of course, that is true if the basis for your argument is deterrence...)

Mr. Basford suggests that in all of the discussion on capital punishment the whole issue of prisons and reform of our treatment of prisonners is ignored. And that is a far larger problem. Work should not be used as a form of punishment though suggests Mr. Blais because jail ought to be a place for rehabilitation not for doing the work we will not do.

And so the discussion continues. Fatigue is setting in. Just then, a criminal lawyer stands to suggest that in all of these things it seems that criminal law and moral law are growing apart. There don't seem to be any standards left. Everything is "unfortunate" or "something to be corrected" but never wrong.

An interesting idea, but that is the last we hear of it. It is time for fresh air. We meet a couple of friends who share some of the same feelings and ideals and have a meal together (cheap - hamburgers are 40 cents in the parliamentary cafeteria). We talk over what has happened so far. It's really the kind of thing you need to take distance to.

SATURDAY EVENING — THE PLENARIES

The convention is dragging its heels a bit — it's time for an upswing. Tonight it will not be a rabble-rousing party leader. Instead, we are handed a booklet with resolutions passed in the workshops which took place earlier. Some 300 resolutions on the economy have been cut down to 120 and it is up to the co-chairman to push us through these in 3 hours! The process is simple, if there were 25 people who want to debate a resolution then they would debate it as long as there were speakers for and against.

It is a session with little drama (certainly little fundamental debate), but there were enough unique things happening to make time pass quickly (ie.) one resolution called for the government to negotiate with the provinces to establish a standard height for bumpers on all motor vehicles.

And if things really get slow I can always be entertained by the president of the youth caucus sitting two seats away barking instructions into his walkie talkie to his troops to applaud, to speak, to remain silent.

Most of the resolutions pass and definetely leaves the Liberals with a program that entrenches them in their present directions. If only the economy can begin operating at full efficiency and thus provide sufficient jobs.

For those who can't participate in the economy the government will provide some assistance. But for that to work there must be a constantly expanding Gross National Product. Surely, in times like ours, it is time to begin to think of and to advise something besides more of the same — but at a greater rate — in the hope that when we are twice as rich somehow our present problems will disappear (the practical thing for a traveller who is uncertain of his path is not to move full speed ahead in the wrong direction. Rather he should consider whether his path so far is wise and if it is not better to change it.)

But this party has no such interest.

It is during this session that the PM slips back in to listen to some of the proceedings. Wherever he goes he attracts attention and this time is no exception. The unfortunate part is that he sat 15 feet away from us and the people he draws makes it difficult to see the platform. After an hour he leaves and talks to many people in the halls. He shakes hands with many who really tell him he is doing a great job. It took him 20 minutes to move 10 yards. And soon he was on his way...

And that is when I realized that there are more delegates outside than inside the hall. In fact, only one third of the delegates are voting. This is just like an election! The majority of the people don't even bother to vote! Where are they? Perhaps they are out at the disco with the P.M., having a party together, or simply relaxing because they have had enough.

So that question comes back again, "What does all of this mean?" I put the question to Mr. Chretien, the minister of Finance and he assured me that most of these resolutions are implemented by the government in the next four years. The government will look at them and decide which ones are possible.

ROUND TWO — RIGHTS AND FREEDOMS PLENARY

Nine-thirty and the second area of discussion begins. Again most of the resolutions pass. There does seem to be a pattern here again of loosening standards of right and wrong from certain areas. The resolution (#628) on divorce suggests that a "dissolution of marriage be based solely on marriage breakdown evidenced by 12 months of separation" (emphasis mine - B.V.). Somehow there is not simply an effort to eliminate unnecessary pain from a divorce. Instead we have an open door policy. Be patient and you'll get out of it as fast as you got into it.

There are some good resolutions too for native people, compensation for victims of crime, prisonners to get involved in the community work programs.

But these do not receive the focus of attention. Around 10:00 p.m. resolution #642 breaks the dam of emotion. It reads "that the government follows the experiments in several U.S. states and decriminalize possession of small amounts of marijuana. Here is an issue everyone could debate and debate they do. There were cheers or jeers depending on the speaker but most of it generated more heat than light. (Somehow the level of excitement, the response of the crowd reminded me of the meeting with the P.M. last night.) When it came to a vote it was 379 for the resolution and 151 against. There is a huge "hurrah" perhaps the loudest of the convention. This was clearly a symbolic issue. The question was who could muster the votes needed and the Youth caucus was in top form. But don't forget, 1789 delegates did not even vote.

It is now eleven o'clock and people begin to filter out of the ballroom. No, we were not finished, it is simply a matter of the high point (pardon the pun) having been reached so people leave. We go on for another hour on such crucial questions as housing, social security and pensions, but by then only 200 people were voting.

It was midnight on the clock of the Peace Tower when we stepped outside to go home. It had been a long day. Just one more session left.

Continued on next page

Liberal party convention

Continued from page 7

SUNDAY — UNITY PLENARY

It is getting harder to make it out of a warm bed to a cold floor in the morning. In fact this morning we had slept in. Don't worry we didn't miss anything — by the time we arrived they were just into the resolutions on unity.

The ballroom is jammed. It seems everyone wants to get their last licks in. Ironically the session on unity may be the rockiest of the convention. We slip into our reserved places at the press tables and watch the proceedings. A real attempt is made by the rest of Canadians to bend over to include the language duality of French and English. But as one delegate aptly pointed out, "consitutions reform alone will not bring this country together." There are some attempts to make the Senate more representative of Canada but that fails.

The resolutions on multi-culturalism are cosmetic, paying little attention to any real differences in culture. This is a matter of letting people express apparent differences without much recognition of any fundamental division.

And soon, we have reached the end, that is except for one last pep talk by Mr. Trudeau. Once more the chants rise and the leader is called to give a summary of it all.

He suggests that there has not been a shift to the right but that the Liberals are a party of "the extreme centre", "the radical middle." He is being playful now. But there is time for one last call to the altar: "We have shown that the important thing is that we want to create an equality of opportunity not a levelling but where each can fulfil himself or herself. ...Let's return to the provinces and carry a message of belief and faith and hope in the country. ...Let's go out to show it is a great time to be Canadians!"

The sermon is over and we go as quickly as we can towards the exits. It is all over now and we are going home.

THE RIDE HOME

But a long drive gives you time to talk and think. We realize that we cannot be deceived into thinking either a) that the parties have no religious direction or b) that the party is easily influenced.

We also came away feeling that it is all the more crucial for the christian community to redouble its efforts to work out alternatives to all of this. Those alternatives would not come easy but we realized that we, with some hard work, could have much to say on many of the issues that were being discussed. It would require a dedication that so far is only beginning to show in the Reformed community.

Finally, I had a dream where in the year 2000 D.V. we would have a convention of people from across Canada who want to work out a careful christian policy for a program to testify to our land. That is one generation away. That is soon, but can only happen sooner rather than later if we start tonight.

That is a convention I would love to cover. See you there!

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Sound pollution

If you sit down quietly and listen, you will be hearing sounds — noise. Unless you happen to live on an island or the top of a mountain, you're likely to hear a lot of unwanted sounds. If you live in a larger city there is the incessant honking of horns, blowing of sirens, or the noise of the jackhammers that are used to break up the streets, or the roar of truck or jet planes. Even in our supposedly quiet suburbs and small towns your peaceof mind may be disturbed by the whine of your neighbor's lawnmower, the barking of a dog, the sound of music coming from somebody's house where a teenager is playing his stereo music a bit too loudly. Noise has been defined as one or more loud, harsh, non-harmonious sound or vibrations that are unpleasant or irritating to the ear. A much simpler definition would be to call it "unwanted sound".

The American Medical Association had a symposium on noise pollution and they mentioned that during the last ten years there had been a doubling of the level of sound and with it also a tremendous increase in people who are hard of hearing or deaf. One of the greatest problems which keeps us from having all these unwanted sounds, is, of course, the way we live. In many cases you will find that people enjoy a certain amount of noise. When a man tries out an automobile he will bang the door and listen for that thump that separates the quality car from an inferior one. Or, a woman will not buy a vacuum cleaner that doesn't make noise. A silent vacuum cleaner just doesn't seem to work. She likes to hear the sound of power. There are people who have this sort of approach to life. They like noise and none of us is really content to be in complete silence. Noise is measured by decibels and decibels are based on levels of vibration. They tell us that if you have a continuous sound with a decibel level of 85 it can cause hearing loss. A level of 90 can be tolerated only for short periods of time. A person can become deaf when the levels reach 125 or 140 and the sound then becomes very painful. At 150 there often is permanent damage to the ear drums. This has been the case of men who were in the Army and were very close to an explosion of a hand grenade or of some other weapon and they lost their hearing as a result of it.

Yet we live in a culture where there is a continual assault upon our ears. There has been a lot of fuss in the last year about the supersonic jet that flies in from France and England. They've been trying to keep it from Kennedy Airport. They've allowed it to land at Dulles Airport in Washington, D.C. You will find that people who live around these large airports in New York City or O'Hare in Chicago are bothered with a great deal of noise.

Efforts are being put forth in order to cut down the noise in industry. They use all kinds of means in order to kill the sound by various types of material that is being used. We have the same thing in our automobiles. A great deal of material is used to insulate the car against sound to make it sound more quiet. Basically, this is the question that I want to get at — do we really want to get rid of all this noise? Isn't it true that we sort of enjoy living in a noisy world? I have heard people who have gone to a farm in the country somewhere and the young person said "I just couldn't sleep there because it was so intensely quiet, it almost hurt."

Why do people like noise? What is it that some people find it so difficult to live in an atmosphere where there is no sound? You know that there are many people, and possibly you are one of them, who when you come into the room turn on the radio or the stereo, or the TV set ... something that has sound to it. Hopefully, these are pleasant sounds and not the jarring type that you find in some of the modern music. But at the same time it is an indication that we don't really like silence. We need sound. I'm going to suggest that there are a few things that are connected with this that bring out the fact that we really want a world where there is noise. For one thing, silence is a mark of inactivity.

You know how mothers are when children are playing in the other room and it's strangely silent. The mother says, "There's something wrong in there because these kids are not making any noise." Usually mother is right, they've gotten into some kind of mischief or they're doing something they shouldn't. This kind of thing is carried over into adult life. We don't like to have things be perfectly quiet because it's an indication of inactivity. Inactivity to most of us is a very devastating emotional state. The picture of Whistler's mother sitting in a chair with her hands folded is not a particularly modern picture. Even when you visit older people, they're not content to be inactive. They've got to do something, they've got to be active working at something or planning something. It's good that they do because it isn't a very healthy thing when an elderly person just sits and is completely inactive.

There is a second thing — silence or quietness is something that frightens us because then you have to be busy with your own thoughts, with your own inner feelings and for many people this is a very threatening thing. If you want to be alone with your thoughts you want it to be quiet. But for a lot of people, and for all of us at certain times, we don't want it that quiet. We'd like to have a little noise, we'd like to have a little sound. We'd like to have some type of activity because we can't stand that quietness.

I believe that we've got to learn it though. It's a good thing, I think, for people to spend time where things are more quiet and go off to a lake — not during the season of the year when the motor boats and when everybody is making noise and when the kids are splashing in the water, but when everything becomes quiet. My wife and I love to go to the lake in the fall. It can be beautiful and it's so quiet. That's something that enables you to just sit down and listen to the quiet, or just to be engaged with your own thoughts. Meditation requires that. Jesus spoke to his disciples and took them off into the wilderness to a quiet place where they could be alone. He went to the mountain tops at night where he could be alone in silence. We need more of this in our lives, and for that reason let us cultivate moments of quietness where we can be busy with our thoughts, we can express our feelings, we can just sit and think and we can in this way fellowship with God in silence.

THOUGHT FOR THE WEEK

Each of us has abilities that we have never used. Christ calls us to be active in his service; to reach out our hand of helpfulness to others, to point others to the way of the cross. You and I even though we may say I don't know or I can't do it, don't realize what we can do until we have tried. May I encourage you to try it.

Avondmaal in de Lijdenstijd

Een kerkdienst zonder preek, dat vinden we eigenlijk geen kerkdienst. We vinden dat er gepreekt moet worden. Toch heb ik het jarenlang meegemaakt dat er zo af en toe geen preek werd gehouden omdat er avondmaal werd gevierd. Jarenlang preekte ik niet op zo'n zondagmorgen omdat door de wijze van avondmaal vieren (heel wat tafels achter elkaar) de dienst toch al twee uur duurde. De preek kwam dan ook in het gedrang, en het werd beter geacht om een totale avondmaalsdienst te houden. Toch heb ik het steeds gevoeld dat het avondmaal zelf eigenlijk de preek was. Zo dikwijls u dit brood eet en uit deze beker drinkt, verkondigt u de dood des Heren. Nu, verkondiging daar kunt u gerust preek voor lezen. U preekt als u avondmaal viert. Paulus zegt het eigenlijk zo: als u avondmaal viert dan bent u bezig iets te verkondigen. Het is een geweldige verkondiging.

Door het vieren van het avondmaal vertelt u iets, u verklaart iets, en u illustreert voor de ogen van anderen wat de Heer Jezus voor u heeft gedaan. En u spreekt daarin ook tot uzelf. En u verkondigt het: Hij stierf voor mij aan het kruis. Hij heeft mij lief. Hij gaf zichzelf voor mij. Zo zeker als ik het brood eet en het één wordt met mij, zo zeker is de Heer Jezus voor mij gestorven en wordt Hij nu één met mij. En zo is het met die anderen die geloven ook, en tesamen verkondigen wij rondom de tafel dat de Heer Jezus zijn leven gegeven heeft aan het kruis voor een volkomen verzoening van al onze zonden.

Als we de wijn drinken, dan zegt dat hetzelfde als wanneer we het brood eten. Het is weer zo zeker als ik de wijn drink, en die wijn één wordt met mij, zo zeker heeft de Heer Jezus zijn bloed, zijn leven gegeven voor een volkomen verzoening van al mijn zonden. En zo is het ook met die anderen, die geloven. Tesamen verkondigen wij rondom de tafel dat de Heer Jezus zijn bloed, zijn leven gegeven heeft voor een volkomen verzoening van al onze zonden. Is het niet een geweldige preek in zo'n avondmaalsdienst, waaraan allen die geloven deelnemen.

Is het niet een geweldige illustratie, u ziet het voor uw ogen: gebroken brood en uitgegoten wijn, symbolen van het verbroken lichaam en het wegvloeiende bloed van Christus.

Is dit niet een boodschap vol hoop voor zondaren, en vol troost voor volgelingen van de Heiland. Is dit niet een grote rijkdom Christus te mogen ontvangen onder de tekenen van brood en wijn. Wat een voorrecht. Maar ook wat een verantwoordelijkheid. Als we straks de kerk weer uit gaan, als de avondmaals "preek" gehouden is, als we "verkondigd" hebben dat ons gehele leven in Jezus Christus gevonden wordt, en het door Hem gereinigd en geheiligd als een offer aan God moet worden aangeboden vandaag, en morgen en overmorgen, totdat Hij weerkomt. Ja, zolang duurt deze verkondiging. Dat is het wat Jezus zei: doe het tot dat ik kom! En tussen die avondmaals "preken" moet ons leven de "preek van Gods genade voor zondaren" worden. Dan moeten we gesterkt door de viering van het avondmaal, betere leesbare brieven van de Heiland aan deze wereld worden. En als we dat zijn, zijn we een levende verkondiging van Gods grote daden in Christus.

In de lijdenstijd, gewoonlijk zeven weken voor pasen, wordt er in elke gemeente wel een of twee maal avondmaal gevierd. In heel wat gemeenten gebeurt het in elk geval op de goede vrijdag. En het is te begrijpen dat er eigenlijk geen "lijdensweken" kunnen zijn in ons kerkelijk jaar zonder een viering van het avondmaal, zonder een verkondiging van de dood des Heren, en dus Zijn ontzaggelijk lijden onder de toorn Gods over onze zonden. Zo'n preek kan in die zeven weken niet gemist worden. Het wordt ons ook door de Heiland op het hart gedrukt om het geregeld te doen, totdat Hij komt.

Soms vinden gemeenteleden een preek die heel veel uitlegt wat saai, en een preek die handelt over zware dogmatische problemen wat diep, maar ieder moet de verkondiging van het avondmaal een machtige weergave vinden van het hart van het evangelie. Deze geïllustreerde preek is duidelijk, en spreekt niet alleen tot uw gehoor de gewijde avondmaalsformule, maar ook tot uw gezicht, en tot al uw zintuigen. En zo door al uw zintuigen wil de Heiland bij u binnenkomen, en woning bij u maken. En u verkondigt het aan wie het maar zien wil: zo zeker als, ... zo zeker zijn mijn zonden vergeven, en is mijn leven gered. Iets om vooral in de lijdensweken aan te denken. Het is nl. ook pasen geworden!

J. VanHarmelen

Loterij in Canada

door Yuri Kovar

(Canadian Scene) — Het rondsnorren van balletjes, het neerploffen van Japanse dobbelstenen, of het gonzen van een draaiende computer kunnen allemaal geluiden zijn die iemand tot de nieuwste miljonair van Canada maken. De loterij is gaandeweg een grote rol in het Canadese leven gaan spelen.

Canadese loterijen brengen ieder jaar honderden miljoenen dollars binnen. Ze oefenen een grote invloed uit in de nieuws-media, ons zakenleven van elke dag, en onze vrijetijds-bezigheden. Hebt U zich wel eens afgevraagd waaraan al dat geld wordt uitgegeven en door wie?

In tegenstelling tot Europa, waar sinds mensenheugenis loterijen een deel van ieder's bestaan zijn, zijn loterijen in Canada pas sinds 1970 wettelijk toegestaan. Er zijn in Canada 8 loterijen onder auspicie van de regering: zeven provinciale of gewestelijke loterijen en een nationale loterij, Loto Canada. Elke loterij heeft verschillende kenmerken, en is gericht op zijn eigen specifieke publiek. Afgezien van z'n kansen en z'n kenmerk van directe prijzen, is Loto Canada waarschijnlijk de meest ongebruikelijke loterij, en misschien ook wel de minst goed begrepene.

Loto Canada is in 1976 door de federale regering opgezet, na het succes van de Olympische Loterij, en heeft voornamelijk ten doel de amateursport en lichamelijke oefening door heel Canada aan te moedigen.

Toen Loto werd opgezet, zijn de provinciale en federale regeringen overeen gekomen dat een deel van de opbrengst van Loto beschikbaar zou zijn voor de financiering van belangrijke sport-evenementen, zowel uit het verleden, als actuele. Op die manier is van de netto opbrengst van de kaartverkoop voor Loto, 82.5% gereserveerd voor de reductie van de onkosten van de Olympische Spelen van 1976, en voor de kosten van de Commonwealth Games die in 1978 in Edmonton worden gehouden.

Aan het eind van het jaar 1979 zullen de bijdragen van Loto Canada aan de Olympische Spelen van 1976 ongeveer 10 tot 20 procent van het totale deficit vertegenwoordigen, en dan blijft er voor de Quebeckers 80 tot 90 procent over om af te betalen. Van de rest van de opbrengst is 5% gereserveerd voor federale subsidie voor athleten van internationaal kaliber en voor het ontwikkelen van programma's voor lichamelijke oefening. De resterende 12.5 procent van de opbrengst van Loto gaat rechtstreeks, verdeeld naar het aantal inwoners, naar de 10 provinciale regeringen, om provinciale sportprogramma's te steunen.

Goed beschouwd, vinden de steun en de medewerking van Loto in amateursport en lichamelijke ontwikkeling hun gelijke niet in dit land. Toch zijn deze twee — amateursport en lichamelijke oefening — op zichzelf niet het uiteindelijk doel, maar hebben zij rechtstreeks te maken met een wijdere doelstelling — het aankweken van nationale trots en een nationaal doel via de sport. Men denkt dat competities in sport en athletiek de mensen samen kunnen brengen in een gezamenlijk doel en richting.

Persoverzicht

door Carl D. Tuyl

•De Liberale partij hield haar nationale congres in Ottawa. Zoals was te verwachten toonden de meer dan drie duizend afgevaardigden hun geestdriftige goedkeuring voor het regeringsbeleid van het Trudeau kabinet. Trudeau's rede tot het congres bevatte genoeg om iedereen tevreden te stellen. "Het partikuliere bedrijf", zo zei onze bewindvoerder, "is de motor van onze ekonomie". Op het gebied van sociale voorzieningen had zijn woordkeuze echter een bepaald rood tintje toen hij sprak over een "share-the-wealth" program.

•Met de langere dagen en het toenemende zonlicht begonnen ook de spekulaties over een komende verkiezing los te komen. Toen Trudeau in het parlement acht distriktverkiezingen aankondigde voor 16 oktober werd deze mededeling met luid gelach in de kamer begroet. De geruchten over de komende verkiezing namen toe toen een publiek opinie onderzoek toonde dat 43 procent van de bevolking voor de Liberale partij zou stemmen.

•In Alberta werden nieuwe oliebronnen aangeboord. Het nieuw ontdekte oliegebied bevindt zich in het Westen van de provincie.

•Op Donderdag 2 maart, om twaalf uur zou U voor een Nederlandse gulden ongeveer 52 Canadese centen hebben moeten betalen.

•De bijna drie maanden lange staking in de Amerikaanse kolenmijnen schijnt langzaam ten einde te lopen. Er wordt verwacht dat een nieuwe arbeidsovereenkomst met meerderheid van stemmen door de mijnwerkers zal worden aangenomen.

•Dodelijke gassen ontsnapten van een ontspoorde trein in de Amerikaanse staat Tenessee. Vijftien personen kwamen om het leven. Een paar dagen later vond een dergelijk ongeluk plaats in Florida toen daar een trein, geladen met chloriene gas ontspoorde. Bij die ramp werden tenminste acht mensen gedood.

•In China vergaderde het nationale congres van Kommunistiese partij. De voorzitter Hua-Kuo-feng zei in een rede die 3½ uur duurde dat China tegen het eind van deze eeuw haar plaats zou innemen onder de industrie landen van de wereld. Er was ook het traditionele dreigement van de komende bevrijding van Taiwan.

•Politici zijn hardnekkige mensen. In India veroverde mevrouw Indira Gandhi met haar nieuwe politieke partij een nogal geduchte meerderheid in een provinciale verkiezing.

•De Amerikaanse Minister voor Buitenlandse Zaken blijft doorgaan met zijn bemiddelingspogingen in het konflict tussen Israel en Egypte. Er zit nog niet veel schot in de vredesonderhandelingen.

•De oorlog tussen Ethiopië en Somalië is nog lang niet aan vredesonderhandelingen toe. Er werd beweerd dat de Ethiopiese gevechts-operaties uitgevoerd worden onder het kommando van Russische generaals.

•De wereld zal weer verrijkt worden met een nieuw land met een bijna onuitspreekbare naam: Zimbabwe. Dat zal dan de nieuwe staat zijn die in de plaats komt van Rhodesië waar men 31 december van dit jaar voorlopig heeft aangenomen als de datum voor de gezagsoverdracht.

•En in California ontsnapte een nijlpaard uit de dierentuin. Het twee ton wegende beestje woont nu in een naburig meer. Een grappenmaker spijkerde een bord aan een telefoonpaal: "Pas op, Nijlpaarden."

•In Chatham, Ont. "ontsnapte" de 83 jarige F. Nicholson met een 68 jarige medebewoonster uit een bejaardentehuis. Zij namen hun intrek in een motel tegenover het tehuis, niet nadat ze in het bijzijn van 33 kleinkinderen getrouwd waren.

de levensgeschiedenis van Pieter Vermeulen

door Gé Verhoog

7

''Moeten jullie allemaal es goed horen,'' buldert Albers boven het lawaai uit. ''Grabbel het beetje verstand dat jullie hebben bij mekaar en schiet die Engelse hufters niet voor hun raap, want dan zijn we zelf de sigaar — snappen jullie dat nou toch es! Ik heb een voorstel: we gaan met z'n allen naar....'' Hij komt niet verder, want Klaassen, die met Pieterse in de achterhoede staat omdat daar de minste vuurvreters horen, roept ineens: ''Kijk, daar gaatie!''

In een ommezien is het gebeurd. Maas, de ruwe, onbezonnen onderbaas heeft de storm zien aankomen en tracht het houten kantoortje te ontvluchten en naar de overkant te sluipen, maar de sluipgang wordt een wilde ren door het mulle zand naar ''Wijkeroog'', een landhuis aan de overzijde van het wordend kanaal. Het lukt hem niet, de groep stormt op hem af en De Zeeuw is de eerste die hem in zijn handen heeft en laat voelen welke kracht in die handen heerst. Maas schreeuwt het uit als de anderen hem ook even hun woede laten voelen.

Maar dan rukt Pieterse zich door de worstelende mannen geholpen door Klaassen: ''Mannen! Ophoue! Dat is geen werk, met z'n alle tegen een!''

Ze lopen zelf vuistslagen op, maar Leen van Kampen voelt zich bij de arm gegrepen door Pieterse, wat hem plots tot bedaren brengt. Het is gemeen spel, wat ze bedrijven. Maas is een rotkerel, maar vijftig man tegen een, dat wil er bij hen zelfs niet in.

Albers komt ook weer tot bezinning, hij slingert zich los van de groep, trekt de vechtenden uit elkaar. ''Uit mekaar!'' brult hij. ''Ze moeten die rotvent niet naar de andere wereld helpen, dan kommen wij achter de tralies, snap dat dan toch es!''

Maas krijgt even de ruimte en wringt zich los uit de beukende vuisten en trappende laarzen en klompen; als voortgejaagd wild springt hij overeind en vlucht als een bezetene naar de hekken van ''Wijkeroog'', waar betonblokken vervaardigd worden voor de zeedammen. Maar niemand werkt omdat iedereen naar de hekken holt om te zien wat er gebeurt en hoe dolgedraaide polderjongens eruit zien.

Maas heeft een kleine roeiboot bereikt, hij springt erin en roeit voor zijn leven; zijn gezicht zit vol bloed en de bedding van het kanaal komt in het bezit van een aantal tanden, die hem uit de mond zijn geslagen. Het zweet gutst hem van het gezicht. Een doodsangst doet zijn ogen wijd opensperren. Wie kan zich tegen dolle polderwerkers verweren? Hij heeft zich vergist in zijn machtspositie en boet hier zwaar voor. Als hij ''Wijkeroog'' maar bereikt. Hij ziet achterom—tierend komt de bende hem toch achterna door water en modder. ''Geef onze cente!'' loeit het om hem heen.

Hij haalt het niet, hij ziet de schuimbekkende duivels dichterbij komen en dan schiet hem zijn laatste redmiddel in: geweld tegen geweld. Hij haalt de overkant, dan trekt hij zijn pistool en vuurt in het wilde weg naar de tierende groep.

De schoten vallen — Pieterse zakt in elkaar. Verbijsterd zien de mannen hoe hij met verkrampte mond neer is gevallen — dood. Dood.

Een ogenblik valt een huiveringwekkende stilte in deze wijde vlakte, maar dan breekt een schreeuw los als van een huilende orkaan, een troep wolven; als een niet te stuiten vloedgolf stormen de mannen naar de overkant, sommigen in roeiboten, anderen kletsen door het water maar ze bereiken de hekken van ''Wijkeroog'', die haastig door het personeel worden gesloten.

''Bij de hekken!'' schreeuwt Maas in opperste paniek tot zijn arbeiders, die de naderbij stormende polderwoede in de fabriek willen afwachten, ''Terug!'' Hij rent de magazijnen binnen, grijpt klaarliggende geweren, organiseert haastig en vloekend iedereen die hem uitleg wil vragen. ''Stommelingen!'' sist hij. ''Zorgen jullie dat die vandalen de boel hier niet in puin slaan.'' Albert is de eerste die over het hek begint te klimmen. Hij vloekt grof als hij een striemende slag over zijn vingers voelt, maar hij klimt door en de anderen volgen.

''Schiet maar op dat geboefte!'' brult Maas naar zijn mannen, maar de meesten moeten eerst leren hoe dat gedaan moet worden en in die tijd hebben ze al een beukende slag te pakken van de razende polderjongens, die nu met hun schoppen en puthaken naar alle kanten erop los slaan.

Het is een gevecht, dat niet gewonnen wordt, want de tegenstanders zijn beiden even sterk en de polderwerkers besluiten tot belegering. ''We moeten die moordenaar hebben,'' zegt Albers grimmig en de Natte weet raad. Hij sleept een paar takkebossen naar de hekken. ''Maats, helpen, dan zullen we dat nest gaan uitroken!''

Dit wordt de Engelse bazen en onderbazen te bar. Maar voor zij over onderhandelingen kunnen praten, horen ze het hoefgetrappel van veldwachters en dragonders, die ijlings te hulp komen. Zij kunnen echter niet voorkomen, dat de hekken bezwijken en de polderwerkers tuimelen over elkaar heen, maar bereiken de opzichtersbarak, waar Maas zich veilig heeft gemeend.

De vlammen knetteren en de rook is verstikkend, maar Maas wordt naar buiten gesleurd en weer beuken de woeste knuisten op zijn lichaam tot hij voor dood blijft liggen en een veldwachter hem eindelijk kan ontzetten, omdat de vlammen de polderwerkers te machtig worden en zij terug moeten trekken, willen zij niet door hun eigen brandstichting ten onder gaan. De barak gaat in vlammen op en onder schreeuwend gejuich zien ze, hoe het gebouwtje in een onstuimige vonkenregen in elkaar stort.

Op een kleine afstand van de hekken staan ze toe te zien, hoe de veldwachter en dragonders orde trachten te scheppen en het erf vrijmaken.

''Zo,'' zegt De Zeeuw met een wereld van haat in zijn donkere ogen. ''Dat is dan dat en nou weten ze, wat we doen als ze ons te kort cente uitbetalen.'' ''Hoorde je wat die wachtmeester schreeuwde?'' vraagt Leen. ''Ze willen de Infanterie van Haarlem hierheen halen.''

''La maar komme,'' knikt Malle Eipie.

Dan keren ze zich langzaam naar de diepe geul, dat het kanaal eens zal zijn. In het mulle zand ligt het dode lichaam van Pieterse. Er wordt grof gevloekt.

Dan maakt Leendert van Kampen zich los uit de groep. '''k Zal het ze gaan zeggen,'' komt het stroef van zijn lippen vandaan. ''Als die mensen dat zomaar thuis krijgen....''

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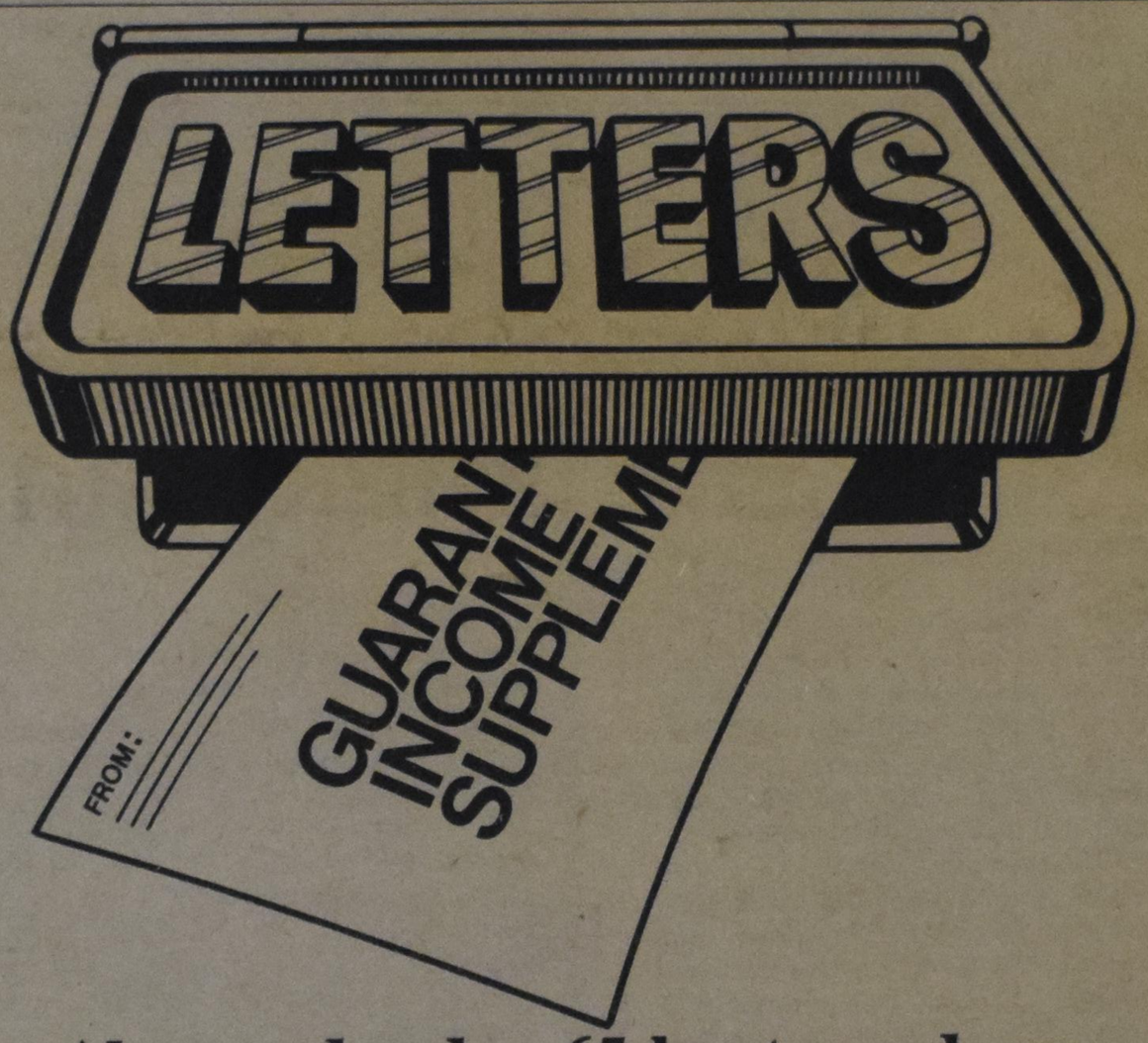

Als u ouder dan 65 bent, zend ons dan alstublieft uw G.I.S. formulier

Ieder jaar moet u opnieuw uw Guaranteed Income Supplement aanvragen, ook al ontvangt u het op dit ogenblik.

Als het dus op u van toepassing is vul dan het aanvraagformulier in dat u per post kreeg en zend het zo spoedig mogelijk terug in de geaddresseerde envelop.

Na 31 maart 1978 wordt uw aanvulling niet doorbetaald tenzij u ons uw formulier terugstuurt.

Als u nog vragen hebt bel dan het dichtsbijzijnde Old Age Security kantoor.

Health and Welfare Canada — Monique Bégin, Minister

Santé et Bien-être social Canada — Monique Bégin, Ministre

Wij lazen voor u

Crematie en begrafenissen, christelijk of heidens

Christen en Crematie door Thomas Delleman; uitgeverij Boekencentrum B.V., 's Gravenhage, 1977; paperback; 102 blz. Gerecenseerd door Remkes Kooistra, Universiteits predikant, Waterloo.

Thomas Delleman leeft niet meer op aarde. Hij is naar zijn eigen veelvuldig getuigenis nu ''bij de Heer''. Zijn hart gaf het eindelijk op. Maar hij bleef aktief tot het einde toe. Gedurende 1976 schreef hij zijn laatste boek; de drukproeven werden nagezien in Spanje, voorjaar 1977. Het boek *Christen en Crematie* zag het licht in juni of juli en in augustus stierf Thomas op 79 jarige leeftijd als ''een gezegend mens'' naar zijn eigen woorden.

Voor sommigen onzer lezers schijnt het vreemd dat een emeritus predikant zijn leven zou eindigen met een boek over de lijkverbranding. De ouderen onder ons zijn immers opgegroeid met een innerlijke afkeer van deze wijze van lijkbezorging. Het lichaam dient te worden begraven. Het moet worden ''gezaaid'' zegt Paulus in 1 Cor. 15: 42-44. Toch was Delleman tot de konklusie gekomen dat de begrafenis niet per se heiliger of beter is dan de crematie. Van die overtuiging geeft hij in dit boekje rekenschap.

Reeds eerder had hij dit thema aangeraakt, nl. in zijn ''Alles nieuw'' dat in 1968 het licht zag bij Wever in Franeker. Daarin schreef hij reeds: ''Wat begraven of verbrand wordt is niet meer de dode zelf, maar wat van zijn lichamelijke verschijning overbleef.''

In *Christen en Crematie* wordt dit veel breder uitgewerkt. In Nederland heeft een graf dikwijls slechts de duur van 30 jaar. Daarna wordt het ''opgeruimd'' zoals dat heet, wat niet getuigt van grote eerbied voor de doden. Daarom begonnen meer en meer mensen te denken aan lijkverbranding, ook Christenen. De vraag is echter: ''Mag het?''

Om zulke Christenen tegemoet te komen schreef Thomas dit boekje met als ondertitel: ''Pastorale handreiking ten dienste van de geloofsbezinning op vragen rondom de crematie''. Zijn grondstelling bij de behandeling van dit vraagstuk is dat begrafenis en lijkverbranding niet moeten worden beschouwd als tegenstellingen maar eerder als ''twee vormen van lijkbezorging'' behorende tot een zeker ''cultuurpatroon''.

In het tweede hoofdstuk gaat Delleman terug tot 1867 toen een Hindu die in Florence overleed regelingen voor de verbranding van zijn lijk had getroffen. In het materialistische denken van die dagen werd er onmiddellijk over geschreven als een daad die nu eindelijk'' strookte met onze ontwikkelingsgraad en moderne wereldbeschouwing.'' Kuyper noemde de crematie ''een poging om de maatschappij uit haar christelijke scharnieren te lichten ''Maar later werden Christenen milder in hun oordeel, zoals dat zo dikwijls het geval is met iets dat eerst nieuw en vreemd is (dansen bijv).

De Synode van de Gereformeerde Kerken in Nederland heeft in 1961 enerzijds uitgesproken dat de crematie afwijkt van de ''in de Heilige Schrift voorkomende gewoonte'' maar anderzijds ''dat de synode geen redenen aanwezig acht waarom een kerkeraad zich niet bij een lijkbezorging door middel van crematie zou doen vertegenwoordigen....''

Delleman heeft ook een onderzoek ingesteld naar de gewoonte der Heilige Schrift. Hij vindt dat de begrafenis zeker niet van ''joods-christelijke oorsprong'' is. Het dode lichaam van onze Here Jezus werd niet begraven, maar in de nis van een rots geplaatst. Daar kwam geen ''zaaien'' aan te pas. Delleman zegt m.i. terecht dat zowel het begraven als het verbranden heidens kan zijn, omdat men zowel het vuur als de schoot van moeder aarde kan vergoddelijken.

Als Christenen moeten we dus op onze hoede zijn met de uitdrukking die zo dikwijls gebruikt wordt: ''Hier rust.'' Het lichaam is na de dood een lijk en mag niet ''vereenzelvigd worden met de persoon van de dode''.

Al met al is dit boekje een waardevolle studie geworden, die zeker onze aandacht verdient en niet slechts op emotionele gronden verworpen dient te worden.

Delleman zelf heeft de daad bij het woord gevoegd, als ik dat zo zeggen kan in dit verband. Zijn dode lichaam werd verbrand. De dienst in de aula van het crematorium werd geleid door zijn zwager Professor Dr. Anton Honig van de Theologische Hogeschool in Kampen. Er kwam niet veel kritiek van Christelijke zijde op deze lijkbezorging. Ook in Canada ontmoeten we van tijd tot tijd Christenen die crematie verkiezen boven begrafenis. Ik geloof dat er van Bijbels standpunt geen houdbare veroordeling van de crematie gevonden kan worden.

Nederlanders steunen scholen

De Wekker, het weekblad van de Theologische Hogeschool te Apeldoorn, zegt in een recente uitslag dat Nederlanders weer bezig zijn met de Unie-collecte voor Christelijk onderwijs.

De Unie-collecte, die nu al bijna honderd jaar wordt gehouden, was eerst uitsluitend voor scholen in eigen land, maar is nu grotendeels voor scholen in de ontwikkelingslanden en de emigratielanden.

Een kleine greep uit de grote lijst van dringende projecten: een christelijke school aan de Nijl in Egypte; schooltjes op Celebes; een kweekschool op Timor; Bijbelse leesboekjes voor ''jonge nieuwe lezers'', in Indonesia, Brazillie en Italie, uitbreiding van schooltjes in Nieuw Zeeland en de Binnenlanden van Brazilie. Zo zijn er meer dan honderd aanvragen uit alle werelddelen aanvaard. En de Unie ''School en Evangelie'' rekent erop dat de benodigde ruim twee miljoen gulden er inderdaad zullen komen. Men kan een uitvoerig projectenboekje aanvragen bij het secretariaat: *Van Breestraat 14, 1071 ZP Amsterdam, Tel. [020] 724275.*

INKOMSTENBELASTING:

Een zaak van het leven

Iedere Canadees die in 1977 een inkomen genoten heeft boven de toegestane aftrek en persoonlijke vrijstellingen moet een T1 Individual Income Tax Return formulier insturen voor 30 april 1978. Als u nog niet een per post hebt gekregen kunt u een ophalen van uw plaatselijke postkantoor of Districts Belasting kantoor.

Het belasting formulier wordt voornamelijk gebruikt om uzelf te identificeren, al uw inkomen uit diverse bronnen op te geven, dat inkomen te verminderen door aftrekking van toegestane deducties en vrijstellingen, en tenslotte, om uw belasting vast te stellen. Het belasting formulier is dit jaar verbeterd om uw taak zo eenvoudig mogelijk te maken. Om u te helpen is bij iedere envelop een Inkomstenbelastinggids bijgesloten om u alle hulp te geven die u nodig heeft.

Het is belangrijk uw belastingformulier zo netjes en accuraat mogelijk in te vullen Ten eerste, verzeker u er van dat u al uw inkomsten opschrijft, niet alleen dat wat is aangegeven op uw T4 slip, afgegeven door uw werkgever, maar ook ieder ander inkomen dat u genoten hebt gedurende het afgelopen jaar: elke betaling voor bewezen diensten, ook al kreeg u er geen T4 slip voor; fooien en gratificaties in contanten, beleggingsinkomsten, alsmede interest op leningen aan vrienden of familieleden, inkomens uit rente, en elke gezinstoelage die u hebt ontvangen.

Wat is aftrekbaar? Bijvoorbeeld als u iemand onderhoudt in Canada (of buiten Canada als zij gelden als zijnde afhankelijk) kunt u aanspraak maken op persoonlijke vrijstellingen voor hen. Als zij buiten Canada leven moet u een formulier (TIE-NR) invullen dat u op het Distr. Belastingkantoor kunt krijgen en dit bevestigen aan uw belastingformulier, samen met de benodigde originele kwitanties .

Om er zeker van te zijn dat uw papieren keurig worden ingevuld moet u de gids nauwkeurig raadplegen. Controleer en her-controleer uw berekeningen. Denk aan alle kwitanties en slips en post niet later dan middernacht 30 april 1978.

Revenue Canada Taxation
Hon. Joseph P. Guay
Minister

Revenu Canada Impôt
L'hon. Joseph P. Guay
Ministre

Classified Advertising

CLASSIFIED RATES

Births..... $6.00
Marriages & Engagements.... 8.00
Anniversaries..... 10.00
Obituaries..... 9.00
Notes of Thanks..... 6.00
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CALVINIST CONTACT
99 NIAGARA STREET,
ST.CATHARINES, ONT.
L2R 4L3

Notes of Thanks

GEUZE: By this we would like to express our heartfelt feelings to all our relatives and friends in the passing of our dear child Leonard. It touched our hearts when we witnessed your words in writing of sympathy. We sincerely thank you. Great comfort was received through it. And above all we thank our Heavenly Father for leading us, so that we may say, "When peace like a river attended our way, When sorrows like sea billows rolled, Whatever our lot, Thou has taught us to say. It is well with our soul." With this knowledge, we hope to go forth in His service and be strong in His might.
Len and Ann Geuze and family.

ROZENDAL: We would like to express our sincerest thanks to our children, relatives, neighbors and friends who remembered the occasion of our 25th wedding anniversary with gifts, cards and wishes. Thank you for your thoughtfulness in making this day a happy one.
Dirk & Marie Rozendal.

WOUDSTRA: We wish to express our heartfelt thanks to all our children, relatives and friends for making our 60th Anniversary such a blessed day to remember. Also thanks for the flowers, many cards, presents, for the choir to sing the faithfulness of God. Above all we thank God for His blessings in the years past and pray for His blessings in the years to come.
Mr. & Mrs. Libbertus Woudstra, 3030 Prospect St., 2N, Burlington, Ont. L7N 2P5.

Births

DEBOER: William & Geraldine thank God for the safe arrival of their 2nd son, PAUL WILLIAM on February 22, 1978. A brother for David. 2nd grandchild for Mr. & Mrs. Vandendool of Caledonia and 3rd grandchild for Mr. & Mrs. R. DeBoer from Hagersville.
Address: R.R. #2 Caledonia, N0A 1A0.

HEIDEMAN: With thanks to God for His great gift of life, Wilma and Bill proudly announce the birth of their first son, RANDAL JOHN, the first grandchild for Mr. & Mrs. John Luymes, and the 10th grandchild for Mr. & Mrs. John Heideman, both of Trenton, Ont.

KINGMA: We, Bert and Diana Kingma, thank the Lord, who has blessed our home, 1869 Ellrose Ave., Windsor, with the birth of our first child, a son, JEREMY MICHAEL. Born Feb. 23rd weighing in at 8 lbs. 15½ oz. 1st grandchild for Mr. & Mrs. Bill Bylsma (Ilderton); 22nd grandchild for Mr. & Mrs. Marten Kingma (Poplar Hill).

Marriages

BYMA-BRYNT: Mr. & Mrs. Jake Byma are pleased to announce the marriage of their daughter FREDA to REGINALD RAYMONT FRANK BRYNT of Hamilton. The ceremony took place on February 2, 1978, officiating Rev. John Koole of the Maranatha Christian Reformed Church of Cambridge, Ont.

Marriages

SNIPPE-BRUINING: Mr. & Mrs. Bert Snippe and Mr. & Mrs. Jack Bruining are happy to announce the forthcoming marriage of their children, JACQUELINE LYDIA to PETER CHARLES. The wedding ceremony will take place before the Lord and His people D.V. Mar. 17, 1978 at 7:00 p.m. in the Riverside Christian Reformed Church of Wellandport, Ontario. Pastors Henry Katerberg and John Zantingh officiating. Future address: R.R. #1 Hollow Road, Fonthill, Ont. L0S 1E0.

VANDERVEEN-BROWN: Mr. & Mrs. Phil Vanderveen and Mrs. Dorothy Brown are pleased to announce the forthcoming marriage of their children, ALICE and DON, on Saturday, April 8, 1978 at 3:30 p.m. in the First Christian Reformed Church in Calgary, the Lord willing. Rev. F. Breisch officiating. "We know that in everything God works for good with those who love him, who are called according to his purpose." Romans 8:28
Future Address: 147 Westover Dr. S.W., Calgary, Alta.

Anniversaries

1953 1978
Woodstock Ilderton
With joy and thankfulness to our Lord and heavenly Father, we hope to celebrate, on Mar. 15th D.V. the 25th Wedding Anniversary of our parents,

BILL and SJOUKJE BYLSMA
(nee DeGraaf)

We thank God for his love and guidance through these years and pray that He continues to bless them in the years to come.
Windsor—Bert & Diana Kingma;
Jeremy Michael
At home—Mike
Teresa
Annette
Rick
Alice
There will be an open house at their home from 1:30 - 4:30. Reception will follow at a later date.
R.R. #3 Ilderton, Ont. N0M 2A0.

With joy and thankfulness, we hope to celebrate the 25th anniversary of our parents,

HARRY KNYFF
and
ADA KNYFF (Brouwer)

on March 18th, 1978 with them and their friends. We thank God for having given them these years together. It is our prayer that they may be blessed with many more years of happiness.
Their children:
Steve and Anne Knyff; Julie Ann and Saundra Lee
Montfort 1953 Brantford 1978
Their wedding text was "Give" Luke 6:38A.
Home address: 17 James Ave., Brantford.

On March 7, 1978, the Lord willing, we will celebrate with our parents and grandparents,

ANKO MEYER
and
GEESSIENA MEYER (nee Kuiper)

the occasion of their 40th wedding anniversary. We wish them many more years together and the Lord's blessing.
Their children:
Dunnville—Ellen & Joe Batenburg
Bradford—Sandra & Walter Visser
Dunnville—Lucy & Robert Fletcher
Holyrood—John & Kini Meyer
Dunnville—Robert & Mary Meyer
Dunnville—Bert & Gail Meyer
Keswick—Margaret & John Moni
Cayuga—Ann & John Hamilton
Cayuga—Rena & Jerry Hoffman
Dunnville—Lucas & Alice Meyer
Keswick—Rudy Meyer
and 33 grandchildren
Home address: R.R.#9, Dunnville, Ont. N1A 2W8.

Anniversaries

With thanks to God, we hope to celebrate, the Lord willing, on March 13, 1978 the 25th Anniversary of our parents and grandparents,

PETER BUIKEMA
and
DOROTHY BUIKEMA (nee Zylstra)

Their thankful children and grandchildren:
Peter & Shirley Feenstra; Rachelle
Bert & Alice VanLeeuwen; Tamara
Walter & Grace Buikema
John Buikema
219 Strood Avenue, Winnipeg, Manitoba.

On March 26, 1978, the Lord willing, we hope to celebrate the 25th Anniversary of our parents:

SID and ALICE DEHAAN
(nee Voskuilen)

We are thankful to God for His love and guidance thru the past years, and pray that He will continue to bless them in the years to come.
Their thankful and loving children:
John & Brenda
Winni
Alda
Martin
Sidney Jr.
Open house will be held March 25, 1978 from 2 p.m. to 5 p.m. at the Glad Tidings center, 13020-114 st., Edmonton, Alberta.

1953 March 21 1978
"Trust in the Lord forever, for the Lord God is an everlasting rock. Isaiah 26:4
We wish to share with all our friends and acquaintances the joy and happiness of the celebration of the 25th wedding anniversary of our parents,

FRITS and TRUUS TIMAN
(nee Lameris)

Our prayers are with them that the Lord will continue to bless them in their love for each other and the Lord Jesus Christ in the coming years ahead.
Evelyn and Ralph
Peter and Nancy
Marlene
Kimberley
Open house on Saturday, April 1, 1978 D.V. from 7-10 p.m. at home.
Home Address: R.R. #1 Glenburnie, Ont. K0H 1S0.

Overschild St. Thomas
1928 1978
With thanks to the Lord, the Protector of Life, we hope to celebrate with our parents and grandparents,

THOMAS J. SMIT
and
HENRIETTA SMIT - Oudman

their 50th wedding anniversary on March 21, 1978. With gratitude to God, we pray that He will continue to bless and keep them in His care always.
Their thankful children and grandchildren:
Wallaceburg, Ont.—Wout & Lenie Langeveld
Breslau, Ont.—Cora & Henk Stryker
Springfield, Ont.—Kor & Lia Smit
St. Thomas, Ont.—Lloyd Smit
Strathroy, Ont.—Henry & Cynthia Smit
Union, Ont.—Connie & Rinus DeBruyne
Port Lambton, Ont.—Annie & Piet DePooter
Claresholm, Alta.—Ralph Smit
Springfield, Ont.—John Smit & Maria (fiance)
Aylmer,Ont.—Martin&Maria Smit
St. Thomas, Ont.—Jim & Alice Smit
And 33 grandchildren.
Open house on March 21, 1978 at 8 p.m. at the Ebenezer Christian School, Fairview Ave., St. Thomas, Ont. Best wishes only.
Home address: 35 Aldborough Ave. St. Thomas, Ont.

Anniversaries

Naaldwijk Wingham
1953 1978
Psalm 124:8
"Our help is in the name of the Lord who made heaven and earth."
With joy and thankfulness to our faithful God, we hope to celebrate on March 24th, 1978 D.V. the 25th anniversary of our dear parents,

HANS KUYVENHOVEN
and
GERRIE KUYVENHOVEN
(nee VandenBerg)

We pray that the Lord may continue to bless them in the years to come.
Their loving children:
Wingham—John & Eleanor Kuyvenhoven
Wilma & Jake Hiemstra
Toronto—Caroline
London—Douglas
Open House—Friday, March 24th, 1978 - 3 to 10 p.m.

Hearty congratulations to

MR. and MRS. NICK PEET

who hope to celebrate their 25th wedding anniversary on March 10, 1978.
From:
John & Maureen;Sheri Peet
Harry & Gerry Stam
Helene Peet
Harold Peet
Friends of the family are invited to attend a reception which will be held in their honour at the Ripley Legion Hall on Saturday, March 11, 1978 at 8:00 p.m.
Box 212, Ripley, Ont. N0G 2R0.

Obituaries

On February 23, the Lord took unto Himself our beloved Mother and Grandmother,

PETRONELLA MARGJE
VAN LEEUWEN (van Harten)

at the age of 79 years.
Predeceased by her husband Cornelius Bastiaan van Leeuwen.
Psalm 23
Surviving are five sons:
Holland—John
Henk & Nell
St. Thomas—Dick & Willy
Andy & Penny
Piet & Hermanna
and grandchildren
The funeral took place on Monday, Feb. 27 in the Christian Reformed Church, St. Thomas.

Het behaagde de Heere om tot zich te nemen, na een geduldig gedragen, lijden ons geliefd medelid

MRS. P.M. VAN LEEUWEN

Zij was voor ons allen een levend getuigenis.
John 11:25
Namens de Hollandse vrouwen vereniging St. Thomas, Ont.

De Here heeft tot Zich genomen in Zijn heerlijkheid ons medelid

MRS. P.M. VAN LEEUWEN

Gez.26 was haar troost in leven en sterven.
'k Zal aan't stof der aard ontvlien
En dan eeuwig Jezus zien.
Bejaarden Club, St. Thomas.

On Saturday, February 25, 1978 the Lord took to live with Him our dear daughter and sister,

BONNIE JOHANNA DENBOK

at the age of 16 years. Greatly missed by her mother and dad, Leny & Joop DenBok. Sister of Carol, Wendy, Wayne and Tom. Eccl. 12:1 "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Funeral service was held March 1, 1978 at 2 p.m. in the Collingwood Christian Reformed Church. Rev. Larry Houwerzyl officiated.

Obituaries

On Saturday, February 25, 1978 our Lord in His divine wisdom, called unto Himself our beloved granddaughter, niece and cousin,

BONNIE JOHANNA DENBOK

"Bless the Lord ye mighty angels. Ye harken to His voice. All His gracious words fulfilling, ever bless Him and rejoice".
Our thoughts and prayers are with the parents, Leny and Joop Den Bok.
Grandparents:
Collingwood—Mr. & Mrs. A. Den Bok
Aunts and uncles:
Wasaga Beach—Tony & Marjori DenBok
Collingwood—Audrey & Ben Reitsma
Gerard & JoAnne DenBok
Gijs & Marie DenBok
Bill & Joyce DenBok
Stayner—Margaret & Hans Verra
Wasaga Beach—John & Pat Den Bok
Collingwood—Dick & Gwenanne DenBok
and cousins.

On March 1 it did please the Lord, our God, to take to Himself at His own good time, although for us so very unexpectedly, our dearly beloved husband and father,

LEN KOENDERMAN

at the age of 50 years.
We grieve, but not as those who have no hope. "Have Thine own way, Lord, have Thine own way. Thou art the Potter, we are the clay. Mold us and make us after Thy will, While we are waiting, yielded and still."
Mrs. L. Koenderman
Len
Nellie and Sam
John and Wilma
Helen
Wilma
and eight grandchildren.
The funeral service was held on March 4 in the Rehoboth Christian Reformed Church of Bowmanville with interment following at Bowmanville Cemetery.
53 Jackman Road, Bowmanville, Ontario.

The Consistory and Congregation of Rehoboth Christian Reformed Church of Bowmanville extend their sincere sympathy to the family

LEN KOENDERMAN

in the sudden passing of their husband and father on March 1. We lose in Len a conscientious elder and cheerful christian. He has now received from his Master the reward of a faithful servant. May the Spirit of the living God give a great measure of His comfort and strength to Pat and the children and heal their broken hearts.
Bowmanville, Ont., March 4, 1978.
Anthony De Jager, President
Albert Vander Gaast, Clerk

Psalm 23
The Lord is my shepherd, I shall not want.
On Thursday, March 2, 1978 the Lord took unto Himself after a lengthy illness our dear husband, father and grandfather,

LUITSEN (Louis) VAN DER MOLEN

in his 73rd year.
Beloved husband of Renske Van der Molen-Kampen.
Dear father of:
St.Catharines—Tina & Arnold Termorshuizen
Dave & Janet Van der Molen
Bill & Frances Van der Molen
Beamsville—Jean & John Veerman
Jordan Station—Ben & Nellie Van der Molen
Vineland Station—Shirley & Eber Donia
23 grandchildren.
The funeral took place on Monday, March 6, 1978 at the Trinity Christian Reformed Church, St. Catharines.
2 White Street, Apt. 110, St.Catharines, Ont. L2N 1Z2.

Classified Advertising

Obituaries

LAURA (Lutske) MEYER
(nee Van der Woude)
(1885-1978)
(Winnipeg, Manitoba)

Psalm 90, verse 1
"Lord, thou hast been our dwelling place in all generations."
Passed away Feb. 28, 1978 at the age of 86 years. Predeceased by her husband Leon, Dec. 26, 1968.
Children:
Thunderbay, Ont (R.R. #15)—Mrs. John Paulusma (Betty)
Beausejour, Man.—Mr. & Mrs. Sid Meyer
Winnipeg, Man.—Mr. & Mrs. A. Armstrong (Anne)
St. Adolphe, Man.—Mr. John Meyer
Winnipeg, Man.—Mr. & Mrs. D. Byle (Dora)
Winnipeg, Man.—Mr. Henry Meyer
Mr. Leo Meyer
St. Adophe, Man.—Mr. & Mrs. Peter Meyer
Winnipeg, Man.—Mr. & Mrs. W. DeVos (Wilma)
Woodbridge, Ont.—Mr. & Mrs. A. Kramer (Catherine)
Steinbach, Man.—Mr. & Mrs. L. Feeleus (Laura)
62 grandchildren
27 great-grandchildren

Na een kort lijden is haar wens om bij Hem te zijn vervuld. Op 23 februari 1978 nam de Here tot Zich onze lieve moeder, groot en overgrootmoeder,

HENDRIKJE PIETERS-Slomp

op de leeftijd van 80 jaar.
Weduwe van G. Pieters.
Nieuweroord—Dr. Jan Pieters
Holl. veld—Harm & Dicky Pieters
Moorefield, Ont.—Riek & Max Reinders
Hoogeveen—Dr. Henk & Ge Pieters
Lammy & Geert Metselaar
Nobleford, Alta.—Hilly & Herman Bolink
20 kleinkinderen en 2 achterkleinkinderen.

't Blij vooruitzicht dat mij streelt, ik zal ontwaakt, Uw lof ontvouwen. U in gerechtigheid aanschouwen, verzadigd met Uw goddelijk beeld. Psalm 17:15.
Op 24 februari 1978 behaagde het de Here tot zich te nemen in de gezegende ouderdom van 97 jaar onze geliefde vader, groot-en overgrootvader

JOHANNES ZANTINGH

Sinds 24 mei 1968 weduwnaar van A. Schonewille
Smithville,R.R.2— H. Zantingh, K. Zantingh-Otten
Hoogeveen(Ned.)— A. Vos-Zantingh, A. Vos.
J. Schepers-Zantingh, G. Schepers
en klein -achter -achter -klein kinderen.
De begrafenis vond plaats op Dinsdag 28 februari vanuit de Gereformeerde Kerk,Baarlelaan 1, Hoogeveen, Nederland.

Cottages

LAKE NIPISSING

modern 2 and 3 bedroom housekeeping cottages.
For information call 705-752-1118
or write John & Bev Vandenberg
Glen Echo Cottages
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SANDY BAY CAMP

Looking for a nice quiet vacation site. Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1 Hastings.
Don and Irene Crann
(new owners)

Help wanted

Experienced conscientious married person for modern dairy farm in New Market area. Must be reliable and capable of responsibility. Good 3 bedroom house available. Wages negotiable. Can start March 1, 1978. Phone 416-895-9975.

Floral Route Salesperson. Experience not essential. Must have good driving record and pleasant personality. Please submit resume to: Box #4266 Calvinist Contact, 99 Niagara St. St.Catharines, Ont. L2R 4L3. or phone: (416) 562-7233.

Toronto District Christian High School

applications are invited for the position of,

Business Manager-promotional director

(full time or part time)
Applications to be directed to the Secretary of the Association
Mr. J. VanNoort
72 Riverdale Dr.
Rexdale, Ont.
M9V 2T7

Salesperson wanted

Required immediately
salesperson for the city of Edmonton and vicinity,
to call on delicatessen stores and confectionery wholesalers.
Salary and Commission and car allowance and
excellent company benefits.
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Calgary, Alta.
Telephone: 403-277-1155

Applications are invited for the position of

Sales Representative

calling on farms, feed mills, and industrial establishments. Selling feed supplies, rodent controls and other products. Agricultural background will be helpful but not essential. Must be aggressive and willing to travel. Please submit written resume to:

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2410 Industrial St.
Burlington, Ont. L7P 1A5

Welder Fabricator Wanted

Progressive fabricating company in Belleville requires a neat, energetic person for its railing department.
•Welding experience necessary.
•We are willing to train person for railing fabrication.
•Also needed is a welder fabricator for general fabricating.
•Blueprint reading ability is essential.
•Should be able to work with a minimum amount of supervision.

Doef's Ironworks Ltd.

R.R. #5, Belleville
Ont. K8N 4Z5
Telephone: 613- 962-9131(business) or 962-1297 (residence)

The Historical Foundation of the Presbyterian and Reformed Churches, Montreat, North Carolina, is looking for a qualified

Library Assistant

to work primarily with printed materials handled under its modified Library of Congress system.

A Master's degree in Library Science and proficiency in cataloging are required. A background and interest in Presbyterian and Reformed history and in Museum work will be helpful.

The salary is $9,000 a year; the environment is strictly non-smoking; the position will be filled without regard to race or sex.

If you are interested, write to Dr. Kenneth J. Foreman, Jr., Executive Director, the Historical Foundation of the Presbyterian and Reformed Churches, Montrea , North Carolina 28757, or telephone him at 704-669-2961, or 704-669-7061 or 704-669-2782.

Help wanted

Wanted single worker for year round employment on dairy farm. Smithville area. Call 957-7060.

Due to disappointment we are still in need of a single person for year round employment on our modern dairy farm. Salary negotiable according to experience. Room and board available. Non smoker, non drinker preferred. Should be able to start April 1, 1978. Call 1-519-356-2581.

Help wanted on diary farm. Live in year round. Dunnville area. Call 416-776-2957.

The Board of the Christian Youth development Society of Abbotsford, B.C., invites applications for

House Parents

A dedicated christian couple is needed. The successful applicants are to be in charge of a group home for homeless boys and girls between the ages of 12 and 18 years. Good salary and living quarters provided. For more information phone: 604-826-6872. Send applications to Christian Youth Development Society, c/o Joyce Venema, 34917 Harris Road, R.R. #1 Matsqui B.C., V0X 1S0.

Employ Wanted

Farmer's son, 17 would like summer employment on a farm. Write or phone Frank Middel, R.R. #3 Port Colborne, L3K 5V5. 416-834-4086.

Student, 17 would like summer employment on farm or landscaping in the area of Lethbridge, with room and board in a christian home. Able to start July 1st, 1978. May lead to full time work. Please write to Box #4271. Calvinist Contact, 99 Niagara, St. Catharines, Ont. L2R 4L3.

17 year old male student with previous farm and construction experience is looking for summer employment. Please write to: Box #4270 Calvinist Contact, 99 Niagara St. St. Catharines, Ont. L2R 4L3.

Personal

Bejaarde man, omgeving Sarnia, zoekt een huishoudster/gezelschapsdame. Goed salaris. Auto tot beschikking. Brieven zullen in volkomen vertrouwen behandeld worden. Schrijf naar Box # 4267, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Als us de Consulate of the Netherlands helpen kunt met de opsporing van enige van de volgende personen, contact dan aub de Consulate of the Netherlands, 10 King St. E., Suite 900/902, Toronto, Ont. M5C 1C3. Tel. 1(416) 364-5443.

BUDAY, Zoltan Endre, geboren 5 november 1952 te Boedapest.
MES, Aletta Isolde Leonora, geboren 6 januari 1954 te Amsterdam.
HAANSTRA, Jelle Maria, geboren 5 december 1933, laatstbekende adres Willowdale, Ontario.
VAN DER HAM, Gerrit, geboren 31 augustus 1912.
VAN DER HAM-BONTEBAL, Grietje, geboren 30 oktober 1912.
HOMAN, J. geboren 11 december 1912, naar Canada vertrokken op 1 mei 1957.
KOOLE, Pietje Maria, geboren 27 juli 1947 te Rotterdam.
NOORLANDER, Hyronimus Simon, geboren 29 juni 1938 te Amsterdam, laatstbekende adres 2 Bernick Dr. Barrie.
NOORTHOEK, Johannes Hermanus, geboren 27 februari 1913 te Amsterdam, naar Canada vertrokken op 16 augustus 1954.
RAGHOEBIER, Deodatt, geboren 13 februari 1947, naar Canada vertrokken op 8 december 1976.
VAN RENSEN, Peter, geboren 1 september 1952, naar Canada vertrokken op 22 januari 1974.
VAN RIET VAN SUYLENBORGH, Carl, geboren op 10 september 1923 te Rotterdam, naar Canada vertrokken op april 1974.
VAN STIJN, M.G.E., geboren 21 julie 1950 te Warmond.
VAN ZUILEN, M.D. geboren 30 november 1952 te Soest, naar Canada vertrokken op 28 februari 1977.

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Domestic help

We have a position available for a christian girl to help and live in with young family, located in Burlington area. To apply, write to Box #4269, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Capable person to help with 2 small children and some housework. Live in or out in Burlington, Ont. Please write to: Box #4268, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Wanted

Wanted: Used Stamps for Muscular Dystrophy. Any type of used stamps. Send them to; Henry Van Lingen,Base Transportation Corporation, C.F.B. Gagetown, Oromocto, N.B. E0G 2P0 (stamps).

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Classified Advertising

Teachers Needed

ONTARIO

AYLMER: Immanual Christian School will require a teaching principal and a teacher for grade 1 and 2 for the 1978-79 school year. Please send applications to: William Hordyk, principal, 75 Caverly Rd., Aylmer, Ont. N5H 2P6. Tel: 519-773-8476 (school).

BOWMANVILLE: Durham Christian High School invites applications for the positon of a geography teacher, beginning September 1978. Please send all communications to: Ren Siebenga, principal, Box 238, Bowmanville, Ont. L1C 3K9.

BRAMPTON: John Knox Christian School invites applications for an opening in the intermediate grades, and a ½ time remedial teaching position, as well as possible openings in primary grades. Please send letter of inquiry or application to:
Mr. Ike Witteveen, principal
82 McLaughin Rd. S.
Brampton, Ont.
Tel. 416-451-3236 (school)
or 416-457-7250 (home)

BRANTFORD: The Brantford Christian School invites applications for possible openings in the primary grades, beginning September 1978. For information or application forms please contact: Mr. William Slofstra, principal, 7 Calvin St., Brantford, Ont. N3S 3E4. Phone: 519-752-0433 (school) or 519-753-9557 (home).

CAMBRIDGE: The Cambridge Christian School Society is inviting applications from teachers for both primary and in intermediate grades beginning September 1978. Please send all applications to: Cambridge Christian School Society, c/o Mr. G. Veening, secretary, 99 St. Andrews St., Cambridge, Ont. N1S 1M7. Telephone: 519-623-5772.

CHATHAM: The Calvin Christian School, Chatham, will have a vacancy in the Primary grades beginning September. Please send letter of inquiry or application to John Postma, Principal, 72 Tissiman Ave., Chatham, Ontario N7M 4G5.

CHATHAM: Chatham District Christian Secondary School invites applications to fill a possible full-time Physical Education and History combination. There will also possibly be a full-time remedial position open in our school system for grades 6 through 11. Applicants are asked to write or phone: Henry Kooy, principal, 90 Park Ave. E., Chatham, Ont. N7M 3V4. Phone 519-352-4591 (school).

COLLINGWOOD: Collingwood & District Christian School invites applications for 2 challenging positions. Needed are a **principal** who will teach a small class of grades 5 through 8, and a teacher for grades 1 through 4. Teachers interested in serving a young growing Christian Community in the Blue mountains area, please send complete resume to: Mrs. Judy Wilcox, acting principal, Collingwood & District Christian School, R.R. #2 Wasaga Beach, Ont. Telephone: 705-429-4303 (school).

DRAYTON: Calvin Christian School of Drayton, Ont. invites applications for a position in the following areas:
a) Teacher for a junior and intermediate grade.
b) Part time teacher for 3 days a week.
Please send letters of application to:
John Tamming, principal
Box 141, Drayton, Ont. N0G 1P0

DUNNVILLE: The Dunnville Parental Christian School is in need of a part-time teacher. Please direct inquiries to: Mr. A. Hoff, principal, Dunnville Parental Christian School, R.R. #1, Dunnville, Ont. N1A 2W1. Phone: 416-774-5142 (school).

Teachers Needed

DUNDAS: Calvin Christian School will be in need of a teacher for grade 1, beginning September 1978. Please send your letter of application including a short resume of qualifications, experience and general background to: Garry Glasbergen, principal, Calvin Christian School, R.R. #2, Dundas, Ont. L9H 5E2. Telephone: school 416-627-1411 or home 416-627-5323.

GUELPH: John Calvin Christian School invites applications for position of teacher in combined grade 1 and 2 and combined grade 3 and 4 beginning September 1978. Please direct inquiries to: Agnes Struik, 290 Water St., Guelph, Ont. N1G 1B8. Tel. 519-824-8860 (school) or 519-822-4462 (home)

HAMILTON: The Education Committee of Calvin Christian School (Hamilton) invites applications for teaching positions for 1978-79. Based on the intentions of the present staff some have indicated that they will definitely not be returning in September 1978. Positions will be available in the primary (1-3) and junior (4-6) divisions. Please request an application blank and additional information from:
W.H. Hultink, principal
Calvin Christian School
547 West 5th Street
Hamilton, Ont. L9C 3P7
phone: 1-416-388-2645 (school)

KITCHENER: Laurentian Hills Christian School invites applications for teaching positions. Ability to teach French required. Interest in music an asset. Apply to: Mr. Brian McDonaid, principal, 11 Laurentian Drive, Kitchener, Ont. Phone: 519-576-6700.

LONDON: London Parental Christian School invites applications for three positions: teaching principal, and a half-time remedial teacher. Interested applicants should include a brief resume and statement of their philosophy of Christian education, country of citizenship, and references. Send applications to: Lloyd Burghart, principal, London Parental Christian School, 202 Clarke Side Road, London, Ont. N5Y 5E4.

OTTAWA: The Ottawa Christian School invites applications from experienced teachers for the primary and junior grades for September 1978. Teachers with French and music preferred. Please direct inquiries to: Mr. Hubert Huyer, Principal, 2191 Benjamin Avenue, Ottawa, K2A 1P6. Telephone: School—722-5836; Home—729-3526

REXDALE: Timothy Christian School invites applications for a half time position as principal's relief. Contact: H.K. Bergsma, principal, 28 Elmhurst Dr., Rexdale, Ont. M9W 2J5. Telephone: 741-5770 (school).

STRATHROY: The John Calvin Christian School will be in need of a grade 3 teacher for the 1978-79 school year. Please send letters of application to: H. Vandervecht, principal, John Calvin Christian School, 48 York St., Strathroy, Ont. N7G 2E5. Phone 519-245-1934 (school) or 519-245-1658 (home).

TORONTO: Immanuel Christian School needs a teacher for grades 1, 2, and 3, and a teacher for grades 5 and 6. Integrated curriculum, informal classrooms. Experience preferred. Write Deborah Marshall, principal, 61 Snowhill Cres., Agincourt, Ont. M1S 3T4 or call 416-293-9361.

TRENTON: Trenton Christian School will need a teacher for the Junior grades, 5/6 level, for the 1978-79 school year. Please address your application or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Tel. 613-392-3600.

Teachers Needed

WILLOWDALE: Willowdale Christian School invites applications for teaching positions. For an application form please contact: Mr. A. Ben Harsevoort, principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, Ont. M2M 1V5. Telephone: 416-222-1711 (school).

WOODSTOCK: John Knox Christian School Society is in need of a grade 1 and a grade 2 teacher for the 1978-79 school year. Salary commensurate with experience. Send full resume with application to: John Knox Christian School Society, Woodstock, c/o Chris VanLaren, Board Secr., Box 201, Innerkip, Ont. N0J 1M0.

WYOMING: John Knox Christian School is in need of a teacher for a combined grade 1 and 2 class (15 pupils), for the 1978-79 school year. Please direct inquiries to: John Lunshof, principal, Box 81, Wyoming, Ont. N0N 1T0. Telephone: 519-845-3112 (school) or 519-845-0295 (home).

ALBERTA

CALGARY, ALTA.: The Calgary Christian School will have several vacancies in the lower elementary grades as well as in each of the following high school areas: Math, Science and Social Studies. A full time French and Music teacher will also be needed for grades four through twelve. For application and/or further information, please contact Mr. G. Vanderveen, Principal, Calgary Christian School, 2839-49 Street S.W., Calgary, Alberta, T3X 3X9.

LACOMBE: Lacombe Christian School will be in need of two teachers for the 1978-79 school year. One vacancy involves the junior high school social studies field primarily. The other opening will be in the lower elementary area for most of the day and remedial work to complete the assignment. Lacombe Christian is a well established school that offers attractive working conditions.
Contact:
Mr. N. Brouwer, principal
Box 1749, Lacombe
Alberta T0C 1S0

LETHBRIDGE, ALTA.: Immanuel Christian School, Lethbridge, Alberta anticipates openings for the 1978-1979 school year. Immanuel Christian is a large school with Kindergarten through grade twelve; enrollment is over 500. Please indicate your grade preference for K. through grade six, and your area of specialty for Jr. and Sr. High. Apply to Mr. H. Konynenbelt, Principal, Immanuel Christian School, 802-6th Avenue North, Lethbridge, Alberta, T1H 1Z1. School phone: 328-4783; Home: 1-328-7195

BRITISH COLUMBIA

AGASSIZ: The Agassiz Christian School needs a teacher for the intermediate grades for the 1978-79 school year. Applicants with knowledge of music preferred. Please send letters of application to Mr. Dick VandenEykel, principal, Box 323, Agassiz, B.C. V0M 1A0.

HANEY-PITT MEADOWS: Haney-Pitt Meadows Christian Elementary School will be in need of two teachers starting Sept. 8, 1978. Preference will be given to applicants who possess a B.A. or B.Ed. degree. Please supply a short resume of qualifications, experience, two letters of reference and a general background with your letter of application. Forward all applications to Mr. F. Groenewold, chairman, education committee, Haney-Pitt Meadows Christian School Association c/o 12129 Lillian St., Maple Ridge, B.C. V2X 6Y9.

Teachers Needed

PRINCE GEORGE, B.C.: The Cedars Christian School of Prince George, B.C. invites applications for various positions. This interdenominational school will need teachers for a grade 1 & 2 combination and for upper elementary. Send applications to: Mr. R. Reitsma-Principal, 701 North Nechako Rd., Prince George, B.C. V2K 1A2.

VICTORIA, B.C.: Pacific Christian Secondary School — Victoria, B.C requires the services of a junior high teacher from Sept. 1978. Preference will be given to candidates with some teaching experience and the ability to teach mathematics. The main requirement is flexibility and the desire to be part of a growing school. For details write: The Principal, 1530 Lionel St., Victoria, B.C. V8R 2X8.

CHILLIWACK, B.C.: The Chilliwack Christian School is in need of a Teaching Principal and Teacher for grade1-7 for 1978-79. Please direct inquiries to: L. Ypma, secr., 46599 Montana Drive, Chilliwack, B.C. V2P 6L9.

Teachers Needed

SAANICH, B.C.: "Teach where the crocus blooms in January." Applications are invited from teachers interested in a primary teaching position. Those with experience or special training in primary education and music are preferred but all applicants will be considered. Further information available on request. Write: Wm. A. VanDyke, Principal, Saanich Christian School, 671 Agnes St., Victoria, B.C. V8Z 2E7.

SMITHERS, B.C.: Smithers Christian School is in need of primary and intermediate teachers for next term and would also solicit applications for Mathematics, Chemistry, Commercial and French positions for possible expansion to senior secondary. Send all correspondence to: Glen Ewald, Box 2117, Smithers, B.C. V0J 2N0.

HOUSTON, B.C.: Houston Christian School will require one primary teacher for 1978/79 school year. Mail correspondence to: J. Frankin, principal, Box 237, Houston, B.C. B0J 1Z0.

Edmonton Christian Schools

Several positions available for the coming school year.
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Physical Education
Music
Senior High
Business Education
Mathematics
English

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Lee Hollaar, principal
Edmonton Christian Schools
13470 Fort Rd.
Edmonton, Alta. T5A 1C5
Telephone: 403-475-2818

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G. Ebbers, principal
Edmonton Christian High School
14304-109 Ave., Edmonton, Alta. T5H 1H5

Abbotsford Christian Schools

Box 175
Abbotsford, B.C. B2S 4N8

Abbotsford Christian Elementary School
requires a special education teacher
for the 1978-79 term
Contact Mr. J. Kampman, principal
phone 604-859-5167

Abbotsford Christian Secondary School
requires a Junior High Science teacher
for the 1978-79 term
The school hopes to expand into
Senior High in the near future.
Contact Mr. J. Messelink, principal
phone: 604-859-5528

Classified Advertising

Teachers Needed

Fraser Valley Christian High School

British Columbia

Due to an anticipated increase in enrolment for the school year 1978-1979, possible vacancies may become available in **any** of the

major areas of studies

but especially in:

History	English
Business Education	Librarian/Teacher
Home Economics	French

Applicants, especially those with experience, are asked to submit a complete resume soon. Interviews will be conducted, d.v. at Dordt (Feb. 25); Calvin (Feb. 27, 28); Sarnia (Mar. 1); Woodstock (Mar. 2); Toronto (Mar. 3).
For further information contact:

Mr. H.K. Vandezande (principal)
15353-92nd Ave.
Surrey, B.C. V3R 1C3
or phone (604) 581-1033 (school) or
(604)581-4938 (evenings).

Hamilton District Christian High School

28 Athens St.
Hamilton, Ontario
L9C 3K9

invites applications for an opening in the **business department** and possible openings in the **science** and **history-geography departments.** For further information contact:

John E. Top, principal
389-3411

Georgetown District Christian School

invites applications from teachers to fill the vacancies in grades 5 and 6 and possible openings at other levels for the 1978-1979 school year. Applicants interested in teaching French will be preferred. Send letters of application to the Principal, George Petrusma
c/o Georgetown District Christian School
R.R. #1 Georgetown
Ontario, L7G 4S4
or phone: 416-877-4221 (school)
or 416-877-6444 (home)

London District Christian Secondary School

24 Braesyde Avenue
London, Ont. N5W 1V3
Phone: 455-4360

invites applications for the position of

ENGLISH TEACHER

Please send personal resume, qualifications, academic transcript and references to:

Mr. Wayne Drost, Principal

Sarnia Christian School

invites applications for possible openings in:

Kindergarten
Primary
Junior and
Intermediate

levels. Competence in music and/or French will be an asset. Please send your applications to: Mr. Gary Duthler, Principal, Sarnia Christian School, 1273 Exmouth St., Sarnia, Ont. N7S 1W9.

Toronto District Christian High School

Qualified applicants are sought for possible vacancies in the following subject areas:

Biology	**Theatre Arts**
Mathematics	**Music**
English	**Boys Physical Education**
French	

Send applications to:
Mr. Wm. Barneveld (Principal)
c/o Toronto District Chr. High School
P.O. Box 527
Woodbridge, Ontario
L4L 1B3

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Misc.

Call for Students — Classis Chatham: Classis Chatham invites students who wish to study for the ministry in the CRC and who are in need of financial assistance for the 1978-79 academic year to contact the Secretary of the Student Fund Committee, Mr. Martin Postma, 205 Hull Road, Strathroy, Ont. before April 15.

Christian Stewardship Services (CSS) director, Harry Houtman, plans to be in Alberta from March 27 to April 10. Anyone who would like to discuss the making of a will, estate planning, a gift annuity, etc. that may benefit a charitable organization, please contact him immediately and he will try to schedule a private, confidential visit with you. CSS, 455 Spadina Ave., #210, Toronto, Ont. M5S 2G8. (416) 598-2181; evenings: (416) 461-1207. U mag ook in het Nederlands Schrijven of bellen.

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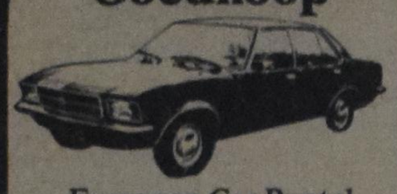

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REUNION

Sarnia Christian School 25th Anniversary

Those enrolled in 1953-54 school year and all teachers who have taught from 1953-78 inclusive, please send name and address to:

Marguerite Schenk
1631 Michigan Rd.
Sarnia, Ont. N7T 7H4

This information is needed for planned celebrations. Deadline, May 1st.

Calendar of events

CSS in Alberta
An informative get-together around a half-hour colour film, followed by questions from the audience on making a last will and testament and other questions of concern on life insurance, investment, etc. Sponsored by Christian Stewardship Services. 455 Spadina ave. #210, Toronto. These presentations are for the public; everyone welcome. Monday, March 27, 8:00 p.m. Edmonton Trinity CRC; Tuesday, March 28, 8:00 p.m. Edson CRC; Wednesday, March 29, 8:00 p.m., Neerlandia CRC; Thursday, March 30, 8:00 p.m., Edmonton First CRC; Friday, March 31, 8:00 p.m., Lacombe - Woodynook; Saturday, April 1, 11:00 a.m., Red Deer CRC; Monday, April 3, 8:00 p.m., Calgary First CRC; Tuesday, April 4, 8:00 p.m., Calgary Maranatha CRC; Wednesday, April 5, 8:00 p.m., Brooks, Rev. Velthuizen's home; Thursday, April 6, 8:00 p.m., Lethbridge First CRC; Friday, April 7, 8:00 p.m., Granum CRC. If any one would like to arrange additional public meetings during the day for senior citizens, or other groups, I will be pleased to hear from you.

The Salem Christian Mental Health Assoc. will sponsor marriage enrichment conferences in Ancaster, Ont. Mar. 17-19.

Mar. 10	De Hamilton Holland Club Film Evening. Twee Hollandse Newsreels, een film over Israel, en een boerenkapel. Redelijke prijzen. Om 7:30 n.m. in de Calvin Christian School, West 5th Street, Hamilton.
Apr. 1	Frisian Play "It heft yn hannen" at 7:30 p.m., Hamilton Christian High School.
Apr. 5	Frisian Play at 8 p.m., Sarnia, Lambton Christian High School (295 Essex).
Apr. 6	Elders' conference in Barrie, Ont. Christian School . Topic will be "Evangelism", with Rev. Henry Lunshof of Meadowvale, Ont. as guest speaker.
Apr. 8	Frisian Play at 7:30 p.m., Jarvis District Christian School.
Apr. 10	Elders' conference at Toronto District Christian High School in Woodbridge, Ont. Topic is "Evangelism" with Rev. Henry Lunshof of Meadowvale, Ont. as guest speaker.
Apr. 15	Frisian Play at 7:30 p.m., Chatham, Kent Secondary School (McNaughton Ave. E.)
Apr. 15	National convention of the Christian Labour Association of Canada (CLAC), Silverthorn Collegiate Institute, 291 Mill Road, Etobicoke, Ont.

Andre Knevel Organ Concerts:

Apr. 15	Andre Knevel Organ Concert at 8:15 p.m. in the Mt. Hamilton Christian Reformed Church with the combined voices of the Adoremus Chorus and the Maranatha singers, directed by Mr. J. Hunse.
Apr. 22	In Sarnia at 8:15 p.m. in the Central United Church, corner George and Brock St. with the choir Soli Deo Gloria directed by Mr. Timmermans.
May 6	In St.Catharines, at 8:15 p.m. in the St. Thomas Anglican Church, Ontario Street with the choir Soli Deo Gloria directed by Mr. Timmermans.
May 13	In Woodstock, at 8:15 p.m. at the Central United Church, corner of Riddell and Adelaide St with the male chorus, Collegium Musicum, directed by Mr. G. Hoekstra.
June 10	In Guelph, at 8:15 p.m. at St. George Anglican Church with the male chorus Collegium Musicum directed by Mr. G. Hoekstra.

June 10	25th anniversary of the Burlington Christian Reformed Church dinner and social evening.
June 11	25th anniversary of the Burlington Christian Reformed Church special anniversary service.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Mar. 17	Mar. 15	Mar. 13 (noon)	Mar. 10 (noon)
Mar. 24	Mar. 22	Mar. 20 (noon)	Mar. 17 (noon)
Mar. 31	Mar. 29	Mar. 27 (noon)	Mar. 24 (noon)

Employers

Looking for summer help?

Students

Looking for a summer job?

Let's get together

through a special spring program of employment

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For 10 consecutive weeks, starting March 31, we will publish **"job Market"** which will list the names, addresses and type of work sought by students seeking summer employment ABSOLUTELY FREE.

We will also list employers, along with their addresses and their needs during those 10 weeks ABSOLUTELY FREE.

The jobs should only apply to student employment.

The rest is up to you. It is just our way of getting students and prospective employers together. But it needs your participation. Drop us a line now, and we will include you in our Job Market until you have found what you want. Who knows? It might develop into an annual event. This is how traditions start.

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